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The Christian Scholar

VOLUME XXXVII

SUPPLEMENT

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The Editor's Preface

In this Supplement Issue, *The Christian Scholar* presents a full report of the First Quadrennial Convocation of Christian Colleges, held on the campus of Denison University, Granville, Ohio, June 20-24, 1954. Called by the Commission on Christian Higher Education of the National Council of the Churches of Christ in the U.S.A., and cooperated in by both the churches' Boards of Higher Education and more than two hundred of the nation's Christian colleges, the Convocation considered the implications of the Christian faith and Christian community for the responsibilities and opportunities of higher learning. Nearly six-hundred participants — college presidents, other administrative officers, trustees, members of faculties, students, and leaders of campus religious life — represented the colleges which conceive of themselves and their purposes within a Christian educational framework. The 450 to 500 such colleges involve more than 250,000 students, 12,500 teachers, and scores of others in many capacities, in the communities of higher learning which bear the name "Christian"; more than thirty Protestant churches relate themselves to this significant field of education.

Three primary forces prompted the calling of this Convocation. First, it was the culmination of the research-study project, *What is a Christian College?* which was begun in 1950 by the Association of American Colleges under the direction of Raymond F. McLain. This study engaged the church-related colleges, Catholic as well as Protestant, in a re-examination of their fundamental nature and primary purposes. When the Commission on Christian Higher Education of the National Council of Churches was activated on a full time basis in September, 1951, the continuance of this project became one of the Commission's major functions. More than three hundred col-

leges participated in the study over the past four years; they had their own self-study committees at work, and, in addition, joined to share results with other colleges through several series of inter-collegiate workshops and seminars. This nation-wide study has served to bring the colleges into a clearer recognition of their unique character and contributions, and to relate these institutions to one another in a deeper sense of togetherness and shared endeavor. Out of this self-study project, which was given financial assistance by the Lilly Endowment, something new in the way of a Christian community of higher education has emerged in America.

The second force which prompted the initial planning of the Convocation is to be found in the President's Conference of the colleges related to the American Baptist Convention, at its meeting at Green Lake, Wisconsin, in 1951. At that time, the request was made that such a quadrennial meeting of representatives of all the Christian colleges be given the Commission's consideration; the request was renewed in 1952. It was coupled with the assurance that this Conference would not take place during the summers when such a Convocation would be held. At similar meetings of the representatives of the Methodist and Presbyterian (U.S.) Churches such a request was also made and assurances of cooperation were given. These groups, the primary ones holding regular annual meetings, provided the impetus for proceeding with the planning of the Convocation. The Commission, in turn, assigned a special planning committee, chaired by Harlie L. Smith, to the task of preparing the way for the Convocation.

The third force which prompted the calling of the Convocation is to be found in a complex of factors related, on the one hand, to what has actually been

taking place in the Christian colleges, and, on the other hand, to the critical character of our time which places heavy responsibilities upon all institutions of higher education and especially upon those which conceive of their purposes in explicitly Christian terms. In the first instance, a full exploration of what is meant by having a Christian community at work in study demanded both an inter-collegiate and nation-wide gathering of representatives of all aspects of the college community and also the opportunity for some extended discussion of some of the unique aspects of that community's life which belong integrally to the Christian heritage. In the other instance, it may be said that the most significant advances in higher education today are emerging from the recognition that colleges and universities both share in and are responsible to culture, in both its sickness and its health, and that the Christian insights into the nature of man, his relation to his fellowmen and his world, and his vocation under God, speak decisively to the crisis of our culture. Thus, both the resident life of the college, and its involvement in the world, prompted the Christian colleges to express their sense of responsibility and to gain a clearer vision of their primary opportunities.

The purposes of the Convocation summarize these concerns: "First, to understand the Protestant Christian college or university as a Christian community of learners, and to examine the significance of this concept in the total operation of the institution, both on the campus and off. Second, to provide the Protestant Christian colleges and universities an opportunity to understand their strength in united action and to plan to do together those things which cannot be done separately. Third, to demonstrate to the educational world and to our free society the continuing significance of the Protestant Christian college and university."

The program of the Convocation, consisting of plenary sessions, seminar discussions, and meetings of groups by specialized vocation or function, indicate both the scope and the primary intentions of the Convocation. The Christian college was viewed within a variety of contexts, each significant for its life and character. First, it was viewed within the total cultural contexts, approached in relation to the Western heritage by the keynote address given by Dr. Marjorie Reeves of Oxford University, and in relation to Asian cultures by another address given by Mr. M. M. Thomas, a Christian educational leader from South India. Secondly, it was viewed within the context of the Protestant Christian theological heritage; in this regard, Dr. Albert C. Outler related the implication of fundamental Christian insights to the special responsibilities of the college. In the third place, specific attention was given to the Hebrew-Christian insight into the nature of vocation as man's calling of God; the general presentation was given by Professor Robert L. Calhoun, and additional addresses in the various vocational sections were given by other leaders of the Convocation. A group of speakers devoted their primary attention to the relationships in which the Christian college specifically stands — to the Church, by Dr. Roy G. Ross; to the rest of the educational world, by Dr. Theodore A. Distler; to the realms of science and technology, by Dr. William G. Pollard; to business, industry, and labor, by Industrialist Irwin Miller; and to various facets of national and international life, by Dr. Herrick B. Young. A primary address on the nature of the Christian college as a Christian community was presented by Dr. Howard F. Lowry, followed by both a panel of other speakers and by seminars devoted to more detailed study of this central aspect of the total convocation. Other seminars met to explore the off-campus relationships of the Christian col-

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lege. An opening service of worship, at which Dr. Kenneth I. Brown preached the sermon, other morning services of worship, and evening prayers provided the Convocation participants an opportunity to join in the worship of God and to understand their total task in relationship to Him. An organ recital by Dr. Brayton Stark and an art exhibit by Professor Claude Clark, as well as a session devoted to matters of business and resolutions completed the four day schedule.

Acknowledgment of appreciation and gratitude is to be recognized with respect not only to the primary leaders already mentioned, but also to many others. The officers of the Convocation were the following: Dr. John O. Gross, general chairman; Dr. Harlie L. Smith, seminar chairman; Dr. Hunter B. Blakely, section chairman; Dr. Ronald V. Wells, arrangements chairman; and Dr. Raymond F. McLain, general director. Throughout the background development of the plans, including the Research-Study Project, special assistance was given by Dr. M. C. Ballenger; he was editorial secretary for the six summer workshops in 1952; more recently he has been a member of the staff of the American Baptist Board of Education.

The officers and staff of Denison University were gracious and generous as the hosts. The Danforth Foundation through its Executive Director, Dr. Kenneth I. Brown, was extremely helpful and cooperative. Hosts of others, both in their public roles and behind the scenes, assisted in making the Convocation possible and successful.

It is hoped that this Supplement Issue may serve not only as a full report and record of the first quadrennial Convocation of Christian Colleges, but that it may indicate ways of improving the planning for the venture which is already projected four years into the future. It is also hoped that this issue will serve as a valuable resource guide in the regional convocations which are to be held during October and November on approximately fifteen campuses throughout the country.

More than the foregoing, however, it is hoped that this Supplement Issue will assist each college in America in studying itself with reference to its own Christian principles and procedures. This volume, for instance, may well be subject matter for extended faculty consideration either in pre-term "retreats" or in regular faculty meetings throughout the course of the year.

The Classroom of the Burning Bush

KENNETH I. BROWN



OR MOSES OF OLD THE bush that burned was a classroom. In that classroom of the burning bush he learned more about himself, his world, and God's plans for himself and his world than he had in any classroom of the palace school. Perhaps for us gathered here for these days seeking and worship, the burning bush and the story of God's commission to Moses may bring a renewed understanding that comes appropriately at the beginning of this quadrennial convocation.

May I extract from the verses in the third chapter of Exodus these three segments, putting them together to serve as the direction of our thinking? And Moses said, "I will turn aside and see. . . why the bush is not burnt. . . And God said, Come, I will send you. . . Go and gather the elders of Israel together and speak to them." (Exodus 3: 3, 10, 16)

We are concerned with the problems of education at this mid-century point of our time; we see those problems not alone as isolated problems of intellect but as problems which involve the full personality and the full spirit of man, and the relations of man to his God. Lifting the ancient story of Moses from its traditional and Hebraic context, may we scrutinize it as a parable of modern learning? And may I suggest for our thinking that it underscores for us the three most essential concerns of Christian education: the dedicated search for truth, the sense of compelling vocation, and the experience of Christian fellowship—all under the sovereignty of God.

I

It was a lonely Moses, strolling with his flocks, that the burning bush called. It burned and was not consumed. The young shepherd said in his heart, "I will turn aside and see why . . ." The learning experience is one that begins with the individual and ends in a group-fellowship; it is an entangled weaving of the *alone* and the *together*. The learning experience becomes alive when the individual sees the unexplained problem and says, "I will see *Why*." In such a *Why* the mind of a man can be born.

The University of Kansas has taken these words of Moses as a campus-theme. In the stained glass window of their meditation chapel they have the picture of the bush that burned. In their annual freshman convocation, I am told, the new students are reminded of their forbear-in-education, Moses, who asked the important question, "*Why?*".

If we allow this ancient story to serve as a parable, it may be noted that Moses was faced with a question essentially from the physical sciences: a natural phenomenon. Were he a man of our day he would have sought solution with all of the paraphernalia and the formulae of our natural sciences, all in explanation of why a

Kenneth I. Brown, formerly President of Denison University, is Executive Director of the Danforth Foundation.

bush that burned was not consumed. And no one of us would doubt that the sciences would have much to say to any question of this sort. But here the parable speaks with relevance to our Christian education. It is as if Moses were pressing as far as physical science and its learning would lead him, and then faced with the limits of such learning, he were to say, "What is the meaning of this burning bush within the larger understanding of life itself?" Not science alone but *Why, Why, Why*, in the realms of aesthetics and philosophy, and the "science of God." In responding to that impulse to seek truth, he was saying to his God, "Here am I. Teach me." And immediately the word comes that the ground of truth-seeking is holy ground, and, in oriental custom, the feet must be unshod *as an act of reverence*.

Moses did not conceive that his question, *Why?* excluded the act of worship. Scholarship or the search of man for truth and understanding, like God himself, is demanding of all one's mind and then of all one's heart and strength.

Christian education, I greatly fear, has seldom committed itself fully to the essential and primary recognition that understanding and truth are the central core of education, whether it be Christian or pagan. Perhaps the most horrifying and tragic weakness of contemporary Christian education is not so much the inadequate grasp of the relevancy of Christianity and education, but the failure of Christian education to accept the search for truth and understanding, with all of our best procedures and techniques of discovery, as the heart of the educational process. Too often Christian education has been educationally un-Christian because it was educationally so dreadfully inadequate. Good character is no substitute for wise learning, and to the secularist it may be said with equal truth that wise learning, isolated and alone, is no substitute for good character and life-commitment. The human product which Christian education is seeking and of which America stands in desperate need is the man and woman who combine wise learning, unimpeachable character, and full loyalty to the Highest.

Christian education is *good* education, and good education begins with a reverential curiosity and a dedication to truth, anchored in specific acts of learning.

There have always been currents of anti-intellectualism in the stream of Protestantism. It is against these we struggle. Some denominations have been swept by them more forcefully than others: an instinctive fear of the rational and the intellectual, as in opposition to the emotional and the spiritual. There have been institutions and educational trends which have encouraged these fears by an arid and frigid intellectual concern so isolated from the emotion of life as to become a narrow intellectualism. And the church has seen and has said, "I told you so."

And the college calling itself Christian is seeking to sell itself to the parent-church as a worthy offspring, worthy of more generous support, has often been tempted to present in their show-window not the intellectual strengths of the institution—strong, exciting teaching and strong exciting learning—but rather the array of pre-ministerial students, the figures on student church attendance, the denominational affiliation of the faculty, the number of church suppers eaten by the president—interesting data, but not basic to Christian education.

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Too often the Christian educators have accepted the scholarly core of education—honest teaching and honest learning—but accepted it as necessary and inevitable (did not the regional accrediting agency emphasize it?), as the pagan foundation of education upon which the Christian superstructure was to be built. Instead, the scholarly concern is an integral part of Christian education itself.

We shall never forget that two times two makes four for the Christian and the Atheist; the law of gravitation was effective on Peter as well as on Judas. There is not a Christian system of physics and a secular system of physics. There is, however, good education and there is bad education; there is strong education and there is weak education. And as M.V.C. Jeffreys reminds us in *Education, Christian or Pagan*, "To be content with bad farming or bad education is less pardonable in Christians than in other people."

The Christian scholar, like the Christian college, needs to love truth with a wholehearted and passionate affection. I am impressed by a paragraph from a letter of a Fulbright man who is returning from a year's study in Scotland:

"I have had an opportunity to come into touch with a great stream of British platonism and it has been a most rewarding and humbling experience. I came over here thinking I knew just about everything about Plato, and I soon found that I knew nothing about him. Now I consider that I have learned something about him. Yesterday I started to read *The Republic* once again. Every time I do so I see more there, find greater beauty and deeper truth. It is amazing, but the more I study Plato the deeper my love for him grows. When I say love I'm not just using a metaphor. It is a passionate, emotional thing. I worship the man, I guess."

Our Christian colleges have with few exceptions failed to see the disciplining of the mind as a Christian disciplining, because the churches have not seen it. The Christian colleges have with few exceptions failed to present the activity of scholarship as a Christian activity; they have given feeble lip service to Simon Weil's thrilling words, "I serve my God in the realm of the intelligence," but in their hearts they doubted.

We have said that God is truth and all truth is of God; but for practical purposes we have staked off a limited area which we have labeled religious truth or theological truth and have asserted that this was the garden of God's special cultivation. We have repeated—and too often it was the vain repetition of the Gentiles—"Thou shalt serve the Lord thy God with all thy heart and mind and soul and strength," and instinctively our small critical faculty has red-penciled "with all your mind" as insignificant.

An assignment to a Religious Emphasis Week team in one of our Mississippi colleges this last winter brought me a student-confession that still burns in my mind with horror. It was a typical week, and at the end we were invited to an evaluation session with the local committee of students and faculty. One of the senior leaders who had been most active spoke his judgment, "It has been a good week for me. For the first time in my life I have seen that there's some connection between my college work and my religion. I never knew before this week that God had any interest in the things of my mind; I never knew anyone thought you could serve God with the intellect."

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The fact that it was a Mississippi student from the Bible belt who said this has no special significance except that the northern student, thinking the same thoughts, might have been less honest in his speaking them. That is a horrifying confession: What was his church doing? What was his pastor preaching? Why was his college so silent?

Moses followed the direction of his inquiring mind, eager to learn and to understand. God's first word is: "The act of inquiry is holy ground, Moses. Prepare yourself to stand on sacred soil." One is reminded of those stirring words of Paul, "Open up your minds and be ye transformed."

There is at the door of the Christian college an opportunity to speak old truths with fresh vigor: All Truth is of God for God is Truth. The activities of the mind can be dedicated to the service of the Lord. The distinctive emphasis of the college on scholarship and on the search of truth is an integral part of Christian education—indeed the first essential part, for without it any attempt at Christian influence is hypocrisy. There may be times when a Christian college needs a strong professor of chemistry more than a strong professor of religion.

A great Teacher, He whom we would call the Greatest Teacher, spoke awkward words which come back with embarrassing fitness: "white-washed sepulchres." When Moses stepped aside from his path as a shepherd, to see *Why*, God spoke to his curiosity. Because of the kind of man he was and might be, because of his concern for understanding the realities of life—that which we call Truth—Moses was in the avenue of religious education.

II

Up to the day that Moses entered God's classroom of the burning bush, he had been a man of stout heart and warm impulse, but essentially undirected. Like so many of our freshmen, and some of our seniors, he had not yet found his way.

The discovery of the secret of his birth as a Hebrew brought the decision to leave the court of Pharaoh. Christopher Fry, in his early play, *The First Born*, has given us an insight into the heart-rending decision that must have been, for the young man to turn against the woman who had mothered him and loved him as her own, to repudiate all of the training and the culture of his years, and to turn for affiliation to the slave people of the Hebrews. There must have been some broken hearts and some bruised spirits in the palace the day that Moses made that critical decision. Why do we find it so hard to see broken hearts and bruised spirits when they belong to the enemy?

Then the occasion of his outburst of anger; and yet we feel him mistaken in his act of violence. We may understand the righteousness of his anger and yet feel mistaken in his act. The years of hiding-out followed; then the romance with a shepherd girl, Zipporah, meaning Little Bird. Moses is married and Moses becomes a father and a shepherd.

We may not doubt that God was cherishing great plans for Moses but as yet Moses was not ready for them. There was still an adolescence of unconcern and

roving motives. Then came the bush that burned, and Moses' education took shape. Moses took that leap from unmotivated adolescence to the manhood of plans and high purposes. "I will send you," the Lord said to Moses; "I have plans for you, a difficult task to be done, a vocation to which I am calling you." And Moses answers in his inadequacy and fear, "But . . . but . . . but." Alibis! And in the end he goes on God's calling, fortified in his sense of vocation.

How like the student in our colleges, who in the act of seeking understanding, comes face to face with the burning needs of human kind which speak to him, as the burning bush spoke to Moses: "Here's a job to be done." He may falter with his weak excuses and profess himself unworthy; but often in the end, like Moses he accepts the call and sets forth on his mission—whether it be the mission to plant corn or to preach Christ.

But in the classroom of the burning bush Moses found not only his task in life, but the emphases, the undergirding principles, the "importances" which were to stand clear in his living.

The Christian college needs to recapture from the secularist that ancient word: *vocation*. The Christian college needs to teach that vocation is a calling, an undertaking with a sense of mission, and urgency from outside oneself. And having taught it, the Christian college needs to act upon it as an educational pattern. We have said so often, "To be sure: vocation is more than a job." Then our counselors in vocational guidance have followed through on the basic secular assumption that vocation is a job; decide as wisely as one can. When we argue about the place of vocational training in college, we argue always on the assumption that vocation-equals-job-period. But there need be no argument on the place of vocational training if we used the word *vocation* in its larger sense of mission from on high, the calling of one's fullest capacity.

The Christian college has both the obligation and the rare opportunity to make "vocation" real in this larger sense and to aid the student also in the choosing of those interests and emphases which shall be his through all the changes of life-jobs that may come. We have seen the idea of vocation through the wrong end of the telescope and it has looked small and insignificant. There is another view if we turn the telescope around.

I think of one of the greatest teachers of our century, Woodrow Wilson. Gilbert Highet has written of him: "When he rode through Rome beside King Emmanuel of Italy, it was he and not the King who was the real Caesar. Those who only think of him as an idealistic president who failed are liable to forget that he was one of the greatest teachers of this century." He taught jurisprudence and political economy. Dry subjects, some say; "necessary but repellent." But "Wilson spoke on them with such energy, such conviction, such wealth of ideas and warmth of words, that his students often broke into cheers at the end of the lecture."* And Woodrow Wilson taught more than jurisprudence and political economy. Woodrow Wilson taught the ideal of universal peace. Somewhere in his days of preparation

**Art of Teaching*, p. 249.

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there had come to him as a major emphasis in life, one of life's importances that he must never neglect: peace. Perhaps that was genuinely his vocational decision: to work for world peace, and teaching jurisprudence at Princeton, and being the administrative head of these United States, came second in importance to his striving for peace, to which he had been called.

This chapel building, this chapel walk bring back memories. I think of a young woman who enrolled older than the average freshman; she was twenty-five. Perhaps for that reason college was more of an adventure in ideas, and some of the trivialities were ignored. Somewhere, perhaps here during those years, perhaps from the local church, perhaps from the instructors or the students or the books or from the leisure for commitment, she found her *vocation*—it was to serve God in the areas of under-privilege. So she prepared herself and never did the college have to apologize for that kind of vocational preparation in sociology and psychology and economics and religion.

Later she chose her post of service in the East Harlem Protestant Parish, among the Puerto Ricans and Negroes of those American slums. She has her apartment among them; when I asked her how she spent her day of leisure each week, for her Sundays are her busiest days, she smiled and said, "When there is so much to be done, why should one take leisure?" She was knocked down one night on her way to her apartment; her's is not a safe or secure life. I doubt if she would use the word "mission" of herself; perhaps she might. I am remembering Paul's words, "Called to be an apostle of the Lord Jesus Christ" to the peoples of small privilege, with headquarters for the time-being in Harlem. She found a calling and she made it a dedicated vocation.

It would be arrogance to say that such motivation comes alone from the Christian college. But the Christian college working with the Christian church can hold that high kind of vocational guidance—nay, life-guidance, the kind Moses found in the scene of the burning bush—as one of its opportunities.

III

Moses went into the classroom of the burning bush as an individual who was seeking understanding. He came from the classroom a man with a sense of mission who was aware of the larger fellowship of which he had become a part. No longer was he simply a lonely Hebrew in exile; now he was a member of the children of Israel who were faced with the gigantic challenge of being called by God to found a new nation. And the spirit of the fellowship was heavy upon Moses. His aloneness was lost in his new togetherness.

Christian education has the obligation to make the search for understanding and truth the pivotal center of its effort. Christian education has the obligation to summon the student in all legitimate ways to the experience of being called to the work of human need, so that the gift of vocation may come to him. And, Christian education has the obligation to work for the establishing of an intellectual Christian community broad enough to include many who disagree and deep enough to attract

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many of rock-founded conviction. It is in no narrow intolerant or sectarian sense that we dare name our field of Christian education.

The college is not an institution of evangelism. Evangelism is the task of the church. The college is not an institution for indoctrination, if by indoctrination you mean that which is not subject to light from all directions or open to the arguments of the sincerely disagreeing. The college is not a propaganda center for Christian doctrine. That again may be the function of the church. But the Christian college must offer the fellowship of an intellectual Christian campus community.

The recent report of the special committee appointed by the corporation of Brown University to study the place of religion within that university has these words:

"It is not the duty or privilege of the college to produce orthodox Christians, Jews, Mohammedans or members of any other religious sect. The cynic and the agnostic are welcome. It is our duty, however, to see that every cynic should be given the opportunity to gain a genuine comprehension of that which he disputes as real or true, and that the agnostic shall see clearly that in which he chooses not to believe."

To accomplish this end the institution is obligated to provide for the student the richest learning experience possible, the fullest confronting of God's purpose for his life and the experience of belonging to an intellectual, worshipping community which provides meaningful fellowship. The Christian community of the college campus is like no other community. There is the freedom of the individual to follow his intellectual search to the conclusions to which *he* is compelled, even while he holds open the door for further understanding. There is the freedom of worship, or not to worship, and if to worship, then to seek the highest in his own best way. It is within the fellowship of this intellectual worshipping campus community that the student faces the continuing invitation to grow a responsive, sensitive soul.*

It is this kind of fellowship, faculty and students, purposeful, tolerant, tempting-upward, that the prayer of the old schoolmaster may be fulfilled.

"Lord, deliver the laddies before Thee from the lying, cheating, cowardice and laziness which are of the devil. Be pleased to put common sense in their hearts and give them grace to be honest men all the days of their lives."**

Fellowship is not a gift; it is a development. It is not the growth of a single day of sunshine but of months of slow, patient growing. Man may struggle to produce it but it appears to come only with the warming light of God's countenance.

IV

God's task to Moses was no easy task; God's task to our Christian educators is no easy task. Moses was to struggle against Pharaoh and all the evils of his darkness; and the Christian educator has his Pharaohs as well. And more than

* Another member of the convocation defined the Christian College as "a worshipping community at work in study."

**Ian Maclaren, copied from a framed prayer in Brooks Stabler's office, Crangbrook.

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that, Moses had the responsibility of leading his own people to decide whether "they should choose the risks of freedom or the securities of slavery". Not all of the children of Israel wanted to go with Moses: it was no hurried invasion into the promised land of freedom. Some stayed by the Nile and are forgotten. Those who decided to go were a terrified group of people who had to carry their possessions on their backs.

And the Christian leader—whether he be student leader, or faculty leader, or administrative leader, or a trustee—sees himself in Moses' sandals, needing to build a purposeful fellowship among men and women, many of them of unlike minds. It is the task of "expanding the community of learning into the community of faith," in Alexander Miller's words.

If all were chemists such a community might be easy, but the physicist refuses to cooperate. If all were Baptists, it might be easy—no, say rather, if all were Congregationalists, it might be easy, but there is the cantankerous Baptist, and on the fringe the cynic and the agnostic.

The fellowship of faith is not a fellowship of agreement, but of understanding. It is a fellowship not of an imposed theology but of a common search and a common worship. The burning bush was for Moses an educational experience, both intellectual, and worshipful. Multiply Moses; multiply the burning bush and you may have the fellowship of common search and common worship.

I like the bread-and-butter way in which Howard Lowry has conceived this Christian fellowship of the campus, in his book, *The Mind's Adventure*:

"A church college deserves to live only if it be a total Christian community, quietly demonstrating that the mind of God is daily in all the activities of man. . . . A church college is a community where cooks, janitors, night-watchmen are as much a part of the whole affair as the professors are. The professor of chemistry does his part for the cause of Christ just as much as the professor of religion. The whole effort implies, often without precisely saying so, that the mind of God is one thing and not two, and that there is no such thing as a tidy little religious or sacred life separated from a secular life. God and Christ are either all or nothing."

The fellowship of this community shall be more "than biting time can sever" to quote the First Tempter in *Murder in the Cathedral*.

There will be the core of the totally dedicated; and there will be room for the doubter and the disagreeer. There will be those who see life clearly and see it whole; and there will be those who, because of their immaturity or an inner darkness, see through a glass darkly. There will be those who live unquestionably by a simple moral code, and there will be those who have caught a glimpse of the glory and the profundity and the unrelenting and exasperating demands which life can make when seen in the light of the Incarnation and the Crucifixion and the Resurrection of Jesus Christ.

But the fellowship is a reality; the bonds that unify are stronger than the walls that divide. The saints will not capture the citadel and expel those who have no desire to be saints. There will be no loyalty oaths or creeds to be signed. The sacraments of the fellowship will be two: the honest daily devotion to truth and its

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search; and the unremitting dedication to human need. And the Christian, whether student or faculty or cook or night-watchman, will eat and drink in whole-hearted consecration to his Father-God.

In *Brothers to Dragons*, by Robert Penn Warren, Thomas Jefferson is made to say:

"I think I begin to see the forging of the future; It will be forged beneath the hammer of truth, On the anvil of our anguish".

V

Perhaps we have struggled too fiercely with the theoretical question, What is a Christian college? And perhaps we have concerned ourselves less than we should, with the type of experience which the Christian college, our own Christian college, is granting to students.

For the Christian college of material stone is not in itself important. Reduced to skeleton it stands as a group of buildings, lifeless and sometimes uninteresting, an endowment probably small, and paper records in abundance. But that is a lifeless shell! The Christian college is more than skeleton buildings and poverty; it is a spirit which is best expressed in intention and most realistically expressed in the experiences of learning and maturity and fellowship which it offers its students. And some of those experiences are planned and some are unplanned; some are intentional and directed and some just happen.

But out of those years of impressions and understandings there should come alive for the student—if it be a Christian college—three experiences which should stand alive and demanding: 1) the experience of truth, Truth as God's own expression, and a total dedication to its search and its use; 2) the experience of commanding purpose—purpose as God's calling—and a sense of mission in which one must stand for something in life; and 3) the experience of fellowship, of being part of an intellectual community of seekers, of being a part of a worshipping community of faith through which God himself can work.

Moses asked his searching, *Why?* And God, in the classroom of the burning bush, opened his eyes to the need of the Children of Israel. We ask our, *Why?* Our being here is our asking. And to us God may make answer, "I will send you . . . Go to the people of your campus, lead them into the freedom of a better land, of the mind and the will and the spirit. I will go with you."

Moses gave himself to his mission. We cannot do less.

The Christian College in the Western Educational World

MARJORIE REEVES



AT THE OUTSET OF THIS important conference on so great a theme, it is pertinent to ask the question: From what roots has sprung this great and many-branching tree of higher education, which now bears its fruits throughout the Western World?

Two living impulses of humanity seem to me to have given it life: (1) One is the impulse of the individual human mind to seek knowledge and yet more knowledge; to search where no one before has searched; to push the frontiers of the known ever further. And here we meet the first of many paradoxes in that, although the road lies through populated territory and the community of minds is essential to our endeavor, in the last analysis, the adventure is a solitary one. It is that of the human mind wrestling for itself with new truth, confronted, in aloneness, by that which is not itself, crying out: "I will not let thee go, except thou bless me." And in some sense this solitary adventure belongs to all searchers after truth—the student as well as the teacher—the searcher whose personal frontier still lies well within known territory, as well as the pioneer who really stands at the boundaries of human knowledge.

(2) The other impulse is that of the community to pass on its accumulated heritage of knowledge and wisdom to its young. This is partly for their enrichment—to place in their hands the keys to a communal treasure house—and partly for the health of the society, that, by nurturing them in traditions and values as well as equipping them with knowledge and techniques, they may be trained for the higher functions in the community.

Always there exists a tension between these two purposes—between the almost timeless activity of the mind, withdrawn as far as possible from contemporary pressures and concerned as little as possible with anything "useful"—and the vital social training of a generation of citizens. Yet the history of our western culture has been the history of the fruitful relationship between these two and our institutions of higher education have thriven when both impulses have found expression.

I

It is instructive to look at this theme historically. If we go back as far as classical Greek culture in Athens, we glimpse the two principles at work in the Socratic dialogue and the Platonic Academy, on the one hand, and the education for citizenship of the young Athenian *ephebos*, on the other. The speculative and the useful in Greco-Roman culture both exercised a strong influence over the young medieval schools with whose rise the history of our own colleges and universities really begins.

We see the two impulses vividly at work in the 12th and 13th centuries: We see the wandering scholars hurrying through Europe on their quest, buzzing

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round the honey pots of Chartres, then Paris, then Oxford, crowding the lecture rooms of a William of Conches and, above all, of an Abelard. We think of the thirst for knowledge that sustained them in penury, the intellectual virtuosity of the great masters, the passionate philosophical controversies, such as that of Nominalists and Realists, that swept the schools. We also see emerging great schools for the training of the learned professions. In Italy the professions of law and medicine had never really died out at the end of the classical era. Already in the 10th century Salerno has a flourishing school of medicine and by the 12th Bologna is the great law school. The uses of higher education in building and maintaining the fabric of society are soon apparent to various authorities. Thus, in Italy many of the universities are civic in origin, springing from the commune's desire to train the next generation in useful knowledge, as at Perugia, where the citizens hire professors to teach law. So, also, in France—at Orleans, Angers, Montpellier, for instance, and in Spain—at Valencia.

Popes and princes begin to see universities as possible instruments of propaganda. Thus, Toulouse is deliberately started as a counter-blast to the Albigensian heresy, and Frederick II in 1224 creates the University of Naples to train his own lawyers against those of Bologna. So the era begins in which universities are deliberately created for social and political purposes and the movement spreads through Western Europe—to Germany in the 14th century, where Prague, Vienna, and Heidelberg may serve as examples of princely creations, Erfurt and Cologne as civic universities,—to Poland and Scotland in the 15th century.

Now the outstanding and all-important achievement of the medieval university movement was that the whole enterprise of human learning was brought within a Christian framework. The two impulses directing the pursuit of knowledge were placed *sub specie eternitatis*. It is difficult to exaggerate the importance of this for Western culture. Of course a price was paid in the clamping down of bars by the church, in the fettering of human inquiry until in the 16th century the bonds had to be burst asunder—all human achievement is marred by sin—but the synthesis of faith and culture then realized has given us perspectives which I believe are priceless today, even though we may apply them differently. They are priceless even to the point of saving our civilization. For the lines of the human pursuit of knowledge were then drawn out to infinity, giving depth and dimension to the whole. The pursuit of knowledge was no longer "for its own sake", but for the exploration of the glory of God—"to attain to a knowledge of the Creator through a knowledge of the created world." Of the universal science which was the dream of Roger Bacon, revealed science—theology—was the crown! On the other hand, the service of church and state, through the study of theology, law, and medicine, was sanctified as service to God.

II

The Renaissance and Reformation broke some of the ecclesiastical bounds which human limitations had so pitifully tried to impose on man's freedom to ex-

plore God, but the Christian mould of Western culture was unbroken. The old Christian foundations remained and the newer post-Reformation foundations still sought to place all learning within the Christian framework.

Let the words of the Oxford University Bidding Prayer speak for the Christian framework of higher education in an ancient university:

"... And that there may never be wanting a succession of persons duly qualified for the service of God in Church and State, ye shall implore His blessing on all places of religious and useful learning, particularly on our Universities; and here in Oxford, for the right honourable... our Chancellor, for the rev. the Vice-Chancellor, for the doctors, the proctors and all heads of colleges and halls with their respective societies, ... that here and in all places specially set apart for God's honour and service, true religion and sound learning may for ever flourish. . . ."

And let the words of Samuel Johnson, first president of King's College, in 1754, speak for the same aspirations on this side of the Atlantic:

"The chief thing that is aimed at in this college is to teach and engage the children to know God in Jesus Christ and to love and serve Him in all sobriety, goodness, and righteousness of life, with a perfect heart and a willing mind, and to train them up in all virtuous habits and all such useful knowledge as may render them creditable to their families and friends, ornaments to their country and useful to the public weal in their generations."

But alas!—the Protestant colleges and universities of the post-Reformation period were no more free from the desire to set limits and to curb inquiry than their medieval predecessors. Perhaps no Christian college has ever yet been ready to enter into the glorious liberty of full Christian academic freedom. At any rate the break-away from religious foundations in the 19th century which led to the establishment of the new civic universities in Great Britain and the State universities here was probably the most salutary and necessary reaction.

In the rise of these latest universities, we have seen the two impulses of which I have been speaking clearly expressed, both in rebellion against religion and both, significantly enough, often at odds with each other. Thus the cry of "academic freedom" and "knowledge for its own sake" has been raised both against ecclesiastical bondage and against the pressure to be useful. On the other side, the great technical colleges and departments have tended to exclude any notion of responsibility to God as well as devotion to pure knowledge, in fact everything except technical competence.

III

My main contentions are (1) that in the last fifty or more years these two great aspects of university education—the pursuit of knowledge and the training for function in society—have been falling apart; we have irresponsible learning on one side, and, equally irresponsible, technical competence on the other, with disastrous results to our culture; (2) that this has happened because they have been no longer held together in the context of Christianity; and (3) that, for the saving health of our education and our culture, we must bring them together again into a fruitful relationship by bringing both once more *sub specie eternitatis*. This is the task of the Christian college.

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When academic purposes no longer strike their roots deep into eternal things, they begin to grow poisoned fruits. We see now the very "pursuit of knowledge for its own sake" corrupted into ivory tower escapism of many academics who withdraw more and more from human responsibility and cut themselves off from human communication, who try to escape commitment by maintaining "academic neutrality". "Thou shalt not make thee any graven image." Knowledge itself can become a graven image. So can a Ph.D. degree—or one's own reputation as a scholar! So along another line of desire can the cult of self-development which is the motive force of many students today. On the other side of the scene, we see learning sought after solely as a means to a better job, knowledge harnessed in servitude to give power over nature and man, higher education debased into an instrument whereby the next generation may be conditioned and its thought and will power controlled.

Cut off from its true roots, this tree of knowledge bears poisoned fruits, both of individualism and totalitarianism, and these soon crumble into the dust and ashes of a cynicism which finds no intrinsic value in knowledge at all. When I say cynicism, I am thinking, on the individualistic side, of a research graduate, whom I had thought to be passionately devoted to his research, who said: "What is the profit of it all? I shall find a lot of little facts, I shall work them up into an article for a learned journal—and what is the result? Only one more article to burden wretched students in the future." On the community side, one meets the almost explicit statement that knowledge is nothing but an instrument of the State, since it is convenient to the State to determine what its citizens should believe.

I believe that knowledge will not rise from its fallen status to its true dignity and stature by itself: That we shall neither recover a joyous belief in the adventure of knowledge until we pursue it, not towards itself but towards God, nor seize wholeheartedly on our social vocation as intellectuals until we understand that all earthly loyalties derive from a heavenly citizenship. We shall never know real academic freedom until we bring both the individual and the community of learning under obedience to God.

In Western education the need for this perspective is desperate: to carry the lines once more out to infinity. We shall not convince our universities and colleges of this by mere preaching, only by witnessing to the truth in Christian communities of learners, both large and small.

IV

This is what I understand by a Christian college, a community of learners, both students and teachers, who are called to place all their activities in this perspective, to see the goal of all their questing in God. (I am not implying that all will accept this call, but that it will be made quite explicit in the life of the college.) God, we believe, both sets man on the awesome, solitary adventure of the inquiring

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mind, and binds him close in relationships to his fellows. Therefore the vocation of the Christian student which the Christian college will be seeking to demonstrate must always be seen as two-fold: (1) to seek knowledge in a truly personal quest in which he will not allow himself to be fobbed off with slick generalizations, clichés, and textbook stuff, because he believes that his real pursuit is God, and that God must be wrestled with personally; and, (2) to learn wisdom through personal relationships and to apply wisdom in all the relationships and social functions to which he may be called because he believes that, in and through communities of persons, God is to be found and God is to be served.

The marks of a Christian college might be described thus:

(1) Attitudes to knowledge: (a) Fearless inquiry that follows the clue to truth wherever it leads, yet reverence for the fundamental mystery of the creation in all its manifestations. "Put off thy shoes from off thy feet." (b) Humility with regard to our own capacity for knowing the truth, a sense of the partiality, relativity, imperfection of all human knowledge, yet no cynicism with regard to the intrinsic value of the human effort to know. (c) Openness to the impact of new truth and experience, to the reception of new insights and viewpoints, yet realizing that we are called to commitment in conviction, in value-judgments, in belief as a basis for action, albeit the only commitment we can at a given moment make is an experimental one.

(2) Attitudes to people: (a) Belief in the sanctity of persons and therefore reverence for their integrity. (b) Eagerness to meet them in a full meeting which involves fundamental beliefs and attitudes, not a surface contact of minds alone. Encounter even with opponents in belief. (c) Willingness to know oneself in relation to others in the sense of learning when to lead and when to follow, remembering always that "ye are members one of another."

(3) Attitudes to society: (a) Recognition that the academic community depends on the labors of others—acknowledgment of cost of scholarship in terms of human toil. (b) Therefore, acceptance of responsibility of all who enjoy an academic life to serve their community. (c) Yet acknowledgment continually of the higher loyalty, the heavenly citizenship, which has so often to be held in tension with the earthly.

Thus all our activity must be brought *sub specie eternitatis* and so we come to the place where all our human learning and action is seen to be partial and incomplete but significant, to the place where, being brought under obedience, we can command our powers most fully and send them speeding forth down the avenues of knowledge with a vigour and a joyfulness which belong only to "the service which is perfect freedom."

The Christian College in Asia Today

M. M. THOMAS



CONFERENCE OF CHRISTIAN professors of Asian universities, held in Indonesia two years ago under the auspices of the World's Student Christian Federation, though it was not particularly on the Christian college, had as its theme "The Idea of a Responsible University". I will attempt to relate some of the main lines of the discussion this Asian consultation had to the role of Christian colleges in Asia today. The Indonesian conference found that in any discussion of the task of the Christian or the Christian college in the Eastern educational world, the most fruitful point of entry would be the relation of the university to the cultural quest of modern Asia. Therefore, I beg leave to make this the main point of my consideration here.

I

The impact of the West on Asia and the effect it has produced form the substance of the modern history of Asia. This impact has many facets: political, economic, cultural and religious. The introduction of Western learning, through the establishment of colleges and universities to teach Western history, philosophy, literature and Western science, has been the focus of the cultural penetration. The result has been a ferment in the ancient cultures and in the traditional value-patterns of Asian societies, a ferment that is still at work. The prophecies of the more liberal among the Western educationalists who sought to introduce Western education into Asia have been more than fulfilled. For instance, Macaulay, who fought in India for the introduction of Western education against the Orientalists, was conscious of the revolution that would ensue. He was sure that a revolt against traditional religion and a large-scale secularization of life would be inevitable.

"No Hindu who has received an English education ever remains sincerely attached to his religion. . . . If our plans of education are followed up, there will not be a single idolator among the respectable class in Bengal thirty years hence. And this will be effected without any effort to proselytize."

In politics, he said:

"Having been instructed in European knowledge, they (Hindus) may, in some future age, demand European institutions. . . . Whenever they come, it will be the proudest day in English history."

Asian national revolt was no accident and it was led by the educated classes. When the set of beliefs that gave stability to the traditional social organizations is disturbed, a revolution in the patterns of social living, in the family, in caste, and in the village communities also would be inevitable. One can thus see how secularism, based on liberal and scientific rationalism, political democracy, and

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social change, are all one piece in the ferment that has been introduced in Asia by Western education.

Christian colleges were pioneers in this whole movement. On the one hand, they saw that the secular influence on the old religions was a negative ally of the Christian faith, and that Western culture was a preparation for the Gospel; and it certainly was. For, it was from among the Hindu young people swayed by secularism and revolting against their traditional religion that the Christian colleges got their converts. They also saw the enhancement of human dignity that would come about in the social and political organizations when ideas of liberty, equality and fraternity were introduced. On the other hand, they were conscious of the necessity that the new cultural revolution take place within the Christian framework to avoid the dangers inherent in it.

It was said of Alexander Duff, the Scottish pioneer of Christian education in Bengal, that he saw a revolutionary ferment in India and entered it to give it a Christian character. We are no longer witnessing the first awakening of Asia, as Duff did, but its fruits. And, in many ways the second stage of the revolution in Asia is different in character, but it demands the same spirit of pioneering by the Christian colleges—namely, the attempt to help direct the revolution in creative channels by providing a cultural basis for the democratic social, and political, revolution.

Speaking about the ferment at work in East Asia today, the Central Committee of the World Council of Churches, which met in India in 1952, in a letter to all the churches of the world, said:

"The struggle for, the attainment of national independence, the break up of the old village society, and the attempt to build up a society based on industrial technique; the challenge to old customs and traditions through new conceptions of fundamental rights, the transformation in the status of women, and the pattern of the family;—all these indicate the vast dimensions of the revolution."

II

In this total redefinition of society and social relations, the one question that comes up over and over again is the fundamental one:—What is man in society, his nature and his destiny? This struggle for a new concept of man underlies the ideological conflicts that are becoming more and more integral to all the social, political, and economic issues of Asia today. And the World Council asserted that it is precisely at this cultural plane that the church has a point of contact with the quest of modern Asia.

"The Christian understanding of man is directly relevant to the search for new foundations for society."

This means that the Christian institution of higher learning, acting for the Church, has the task of making this relevance explicit in the Asian scene, and to do this in constant conversation with non-Christians, who are on the search for a new social, cultural and religious ethos, conducive to responsible living, or, to use another expression, to the democratic way of social and political living.

III

First, let us note that this task cannot be considered as a movement of "return to religion". Personally, I am suspicious of all return-to-religion slogans, because historically secularization has meant enhancement of human dignity, even in the West. In the Asian scene, secularization of social and political life, which has resulted from the Western impact, has had real positive value. Democracy and secularization have arisen together, and they therefore stand or fall together in Asia. It is very necessary to emphasize this connection in a religious group of people.

Let us take note of the positive values of secularism in Asia. Secularism shook Indian peoples, whom I know best, from their concept of "pure spirituality" which conceived history as meaningless; it brought them a sense of dynamic and historical purpose. This sense of the meaningfulness of history is essential to responsible social living. Secondly, in a society in which the individual was submerged in the traditional collective structures, like caste, sanctified by religious beliefs, a process of secularization at different levels was necessary to liberate the individual and give him a sense of independent status and dignity in society and over against it. Secularism in Asia, therefore, stands for the freedom and dignity of the individual. Thirdly, secularism is the basis of a relativism, without which politics cannot be redeemed of its religious fanaticism. Only when politics is taken out of the sphere of the sacred and of religious crusading, can there be the possibility of pragmatic politics based on the give and take of political discussions within a multi-party system. Fourthly, secularism in Asia today stands for the fundamental rights of every man as a human person and citizen, over against the narrowly religious, communalistic approach which seeks to give first class citizenship to one religious group and only second class citizenship to adherents of other religions. Fifthly, the idea of the secular state stands for the separation of partisan religious communal interests from the state, so necessary for the recognition of full religious freedom to "preach, practice and propagate" the faith.

I have spent so much time on this matter because the West and the East are in different stages of historical development in relation to secularization and to liberal rational values. You in the West are likely to see more readily the negative aspect of secularism and liberal rationalism. We in Asia feel that over against the static traditional collectivism, and also against the revival of it in the new aggressive nationalism, both supported and sanctified by religion, we need a greater measure of secularization and affirmation of the positive values which arise out of it.

We in Asia are not unaware of the dialectic of secularism in the West. Not only democracy, but also totalitarianism, arise through secularism; both fascist and communist collectivism are products of it. The deification of historical dynamic, bringing false Utopian hopes in its train; the atomization of the individual and, in his loneliness, his longing to end his unsubstantial freedom; relativism giving way to scepticism and apathy and seeking to save itself through false absolutes; religious neutrality working itself out as an oppressive atheism; and so

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on—these are possibilities in a secularized situation. But when people, frightened by Communism and the rest, tell Asia that return to religion is the answer, Asia feels that it may end in a betrayal of democracy and the democratic revolution also. In fact, the ideologies of Hindu nationalism in India, of Muslim nationalism in Pakistan, of Darul-i-Islam in Indonesia, and of Buddhistic nationalism in Burma and Ceylon are aggressive movements to revive the old society and old cultures and buttress them with Western techniques. The ideal is that of pre-war Japan: "Technique we shall take from the West. The moral and social values we need, we have in our old culture."

Democracy, therefore, if it has to avoid a return to traditional collectivism on the one hand and totalitarian Communism on the other, must find a new basis for the positive value which liberal rationalism and secularism have brought to Asia. The need is not to return to a traditional religion, but to go beyond secularism to what Radhakrishnan has called "a secularity that is spiritual". It is among the adherents of secularism and rationalism who are at the same time devoted democrats that the new religious quest finds its expression, and not among the religious people. Many of them have not formulated their question except in a confused way. Take for instance this message by Pandit Nehru to a Conference on Culture, Religion, and Morality. He has no use for religion, but is conscious of the need of a new anchorage for social living.

"We live in a rapidly changing age when it has become essential to replace our old political and economic structures. Unfortunately we have mixed up even the moral and cultural values with these disintegrating social structures. . . . To some extent there has to be some substitution of social values. When the old structures give place to the new, and new institutions replace the old, moral standards may take new form and shape. Nevertheless, these must be something permanent in the essential cultural and moral values which does not and should not change. If that changes, then the social structure may lose its anchorage completely."

IV

A clearer search for a new conceptual foundation of democracy other than secularism, which nevertheless does justice to the secular democratic and social revolution of Asia, can be seen in some of the socialist leaders. One can note this in a statement by Asoka Mehta in his presidential address at one of the Socialist party congresses:

"There are undoubtedly aspects of the ethics that are relative, but man's deepest responses are to the absolute ethics, that nostalgia of life's ultimate triumph over all limitations. It is man's nature to live simultaneously in temporal truth and eternal verities. Socialism has mighty power because it inheres in the amphibious nature of man. . . . The absolute morality provides the touchstone to judge and improve the historically conditioned morality. To deny validity to an absolute ethic is to rob the ship at sea of its compass."

He, as a Marxist, cannot think of any static moral law as absolute, but is driven by his concern for democracy and human values to consider "achievement of self-harmony and the acceptance of the rights and reality of other men" as the final fruit of all efforts. In thus conceiving self-integration and reverence for other persons as the ultimate judge and fulfillment of all quests, Mehta has come close to saying that love is the fulfillment of all Law! In any case, with his under-

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standing of the amphibious nature of man and morality, and of an ultimate ethic transcending the historical and supporting the ambiguous moral responses in the relativities of historical political existence, Mehta seems to touch the problem of human self-transcendence at a profound plane.

Both Nehru and Mehta would be shocked if anybody said to them that they are returning to religion. They are convinced secularists who are beginning to feel that the secularist concept of man cannot support the secular values of democracy; they are seeking therefore for an understanding of history as a "becoming grounded in being". In other words, they seek for a secularity reinforced by a realistic understanding of man as he is involved both in history and super history.

In the universities of Asia one can find this kind of self-critical and undogmatic secularism seeking for a new world-view and a new conception of man. Many find this position unendurable, and give up and join the more dogmatic camps of either religious nationalism or of totalitarian Communism. Some others are withdrawing from existential struggles to a mysticism. But the real religious quest of modern Asia is expressed not by those who have left secularism to return to religion, nor by those who have accepted a new pseudo-religion like Communism, but by those who seek a new way of revitalizing secular and liberal rationalist values. For them the Word made flesh is the answer. And it is in the Christian college and in the atmosphere of a free and open university that the Christian understanding of man can be shown to be relevant to the search for a post-secular cultural basis of democracy in Asia. For after all (this is something you in the West seem to forget), scientific rationalism, as well as liberal democratic humanism, are perversions of a Christian dynamic (Christian "heresies", if you like) and their values can be redeemed only when they are redefined within the discipline of the Christian Gospel, leading to a new humanism informed by the Christian insights into the nature and destiny of man. The World Council of Churches in its conference in East Asia said that the Christian task in Asia is to "make a contribution towards humanizing the social and technical revolution which is taking place in all the social groups".

The contribution of the Christian college can be very vital at the cultural level, provided, of course, it is prepared to grapple with the problems of modern Asia in its struggle for a new basis for secular and democratic revolutions, and share the perplexities and uncertainties of the non-Christians in the struggle. As an Asian group of Christians view it:

"We must not delude ourselves into thinking that we know all the answers. For we too share in the same perplexities that confront all men in this confused generation. . . . No one who has not himself gone through it, knows the agony of doubt and despair which is the portion of those grappling with the problems of life in the modern world. Only he would know what it is to be met by the Christ who too is himself in the very thick of it. Such a Christian alone can understand the Gospel for today and claim the right to bring others to Him."

The Christian college must not become a refuge for the intellectually lazy and a withdrawal from existence, but should become, as Butterfield puts it, "a

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seething cauldron of ideas, an arena for the clash and collision of intellectual systems".

We in Asia are convinced that democracy will be betrayed by an easy return to religion, as much as by totalitarian secularism. The need is for the humble Christian and the undogmatic secularist to join together in a common defense of the values of secular humanism and in that process encounter one another in a common search for the meaning of life for faith.

V

If one reads the report on university education and organization by the various commissions appointed by the governments of the recently independent nations (India and other countries of East Asia), one can see a growing recognition of the necessity to build a new democratic culture which has a continuity with the cultural heritage of the nation's past. It was the aim of Macaulay and the early defenders of Western education in Asia "to form a class who may be interpreters between us and the millions whom we govern, a class of persons, Indian in blood and color, but English in tastes, in opinions, in morals and in intellect". Substitution of the Eastern culture by the Western was the principle on which the liberal educationalists, including the leaders of Christian colleges, worked in this early period. In those days the Christians, both Western and Asian, had an uncritical devotion to Western culture and identified Christianity with it. The result of the working of this principle of substitution was that the college educated person was, while in the school, a scientific rationalist and, while in his home, a traditionalist.

The story is told of a Brahmin professor of mathematics who, on a day of the solar eclipse, explained the phenomenon scientifically to his students and showed them the eclipse through the telescope, and then went home and had his purification bath, for according to tradition it had defiled him. Dr. David G. Moses of Hislop College says, "What has happened is an uncritical superimposition of the new set of ideas implied in modern science on the old inherited set." The presence of this unresolved and unrecognized conflict has made the university man an intellectually split-personality. The formula has been: in the laboratory, the experimental method of science; in the home and outside, the traditional view of man and the world. The mind of the Japanese intellectual has been compared by Takeda, of the Y.W.C.A., Japan, to a house with two stories: one furnished in modern, and the other in traditional style, "with no staircase between". This double life has prevented rationalism from taking cultural root in Asia; so that the problem of Asia is not that it is "too rationalistic," but that the spirit of rational enquiry, which is basic both to the university and to democracy, remains very much a super-imposed superstructure without any indigenous roots at all. This split-life leads to disintegration and religious nationalism, with its emphasis on the emotional devotion to the national tradition and its revolt against everything Western. This has been the revenge of reality upon a lack of integration.

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The right answer to this emotional revolt lies in the university helping its educated, to quote Arthur Mayhew, a former English educational leader of Asia, "to establish *rational* and not merely emotional contact" with the national past and its traditions. That is to say, there must be a critical evaluation and re-definition of the traditional ideas, symbols, myths, liturgies, social customs, and metaphysical systems of the cultural and religious heritage of Asia, and to assimilate whatever is of value in it into the culture that has to emerge as a basis for the new responsible society. Nothing less can establish a continuity between the old and the new.

Nations, like men, are insane when they lose their memories, and renewal and renaissance are the reworking of the old in the light of the new and the new in the light of the old. There will always be the necessity of continuity. This task is going on in many ways in all Asia today—not least in the universities of Asia. A socially responsible neo-Hinduism in India, or the five foundation principles of Indonesia, and the Buddhistic socialism of Burma, with their synthesis between the ideas of the East and the West, are examples. But in many of these new attempts at re-definition and synthesis, one wonders whether there has been a clear coherent principle of unity.

Neither an emotional devotion to Western culture, nor an emotional reaction to it, nor an alternation between the two, affords the soil for indigenous growth of university or democracy. The sympathetic application of critical and scientific methods to Asian life and thought must precede the fusion of Eastern and Western values, so that Asia's democracy may have roots in an integrated indigenous culture.

In this task the Christian college is at an advantage because it knows a universal Gospel transcending all cultures and a universal criterion of all values, both Western and Asian. This is more so especially in the present ecumenical emphasis on the transcendent character of the Christian Gospel, and its indigenous expression in the life of the Church. The Christian college, therefore, can provide a universal principal reinforcing a rational approach to both Western and Eastern cultures. An indigenous cultural expression of Christianity and an indigenous cultural basis for democracy and the university will rise together.

VI

A third problem that agitates the educationalists of Asia today is the existing gulf between the educated classes and the uneducated masses of Asia, A. D. Lindsay, writing in 1931, said:

"The gulf between the educated classes and the ordinary citizen is greater in India today than it ever was in the 19th century England."

This gulf between the university educated person and the peasant and worker has created the burden of a bad conscience among the educated. It is one of the reasons for the appeal of Communism to the intellectuals in all Asia, because Communism appears to help scholars identify themselves with the revolt of the workers and peasants against their enslaving conditions.

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Professor Chandran Devanesen of the Madras Christian College, in one of his poems, "Lines to a Rickshaw Puller," writes of one whom he meets every day at the college railway station. The rickshaw puller, competing with the horse and the ox to secure a living, is representative of the dehumanization that one witnesses in villages and cities of Asia. The rickshaw puller is homeless and sleeps in the rickshaw at night:

"But now you shape your body
to fit the wooden embrace
of the hard sides of your rickshaw
for its walls are your home, your rented home."

He is resentful against the society that has put him in this condition. The poet says:

"I have seen you resentful and bitter
when you spat on the ground
and talked unconscious communism."

Note that he talks unconscious communism before he has ever heard of Communism. The professor goes on to say:

"I would like to put my hand on your shoulder
and say to you, 'Comrade,
there is One who died for us
and dying made us blood brothers.'"

But he cannot do it. He says:

"But I am filled with the cowardice of the well-dressed—
.....
I am afraid you will wake with a start
and betray resentment in your eyes
as you see in me what I really am—
your well-dressed enemy."

This feeling that education, and all the privileges it brings with it, make the university person a well-dressed enemy of the workers and the peasants has led many intellectuals to accept Communism as the only way out to end their sense of guilt. The question of bridging this gulf is therefore one of the foremost problems of education for democracy. In an area where 90% of the people are living in the villages, education has to be rural both in its setting and in its aims. It is significant, however, that today less than 3% of the graduates of the agricultural colleges of India go back to the villages and very few medical graduates will think of returning to village medical service, which is most needed.

The suggestion, therefore, of developing rural universities so that the university educated person may become the builder of a higher type of village community has been made. Here, perhaps there is a whole field to pioneer by Christian education in Asia, through rural Christian colleges or through university extension work and settlements.

VII

But for the educated person who seeks to identify himself in his concern for social justice with the resentments and the urge for justice of the worker and the peasant, the question whether democracy can be a means of liberation to people still remains. All Asia recognizes the necessity of the liquidation of feudal land and property relations and the development of industries if the social goals of human welfare are to be served. The question is how to do these things effec-

tively, and at the same time, non-violently. This is perhaps the one issue at which the ideological challenge of Communism becomes crucial.

The effectiveness of constitutional democratic processes is in question. Take, for instance, land reform. On India's land reform, Chester Bowles' criticism of Prime Minister Nehru is worth quoting here.

"One of the most important weaknesses of the Nehru government is the inadequacy of land reform. . . . It is one of the single most critical issues for the success of Indian democracy. On such questions, it seemed to me Nehru's very dedication to legal and constitutional principles of the West has prevented him from acting decisively to strengthen democracy at its roots."

Nehru's devotion to Western forms of democracy prevents him from acting effectively to strengthen the essence of democracy. This calls for a distinction between the essential and the formal in democracy and for the indigenous formulation of that essence to meet Asian needs and to effect the necessary revolutions in land tenure.

A similar question has also been raised by a British labor leader who visited India recently with respect to the problem of industrialization. Speaking of the industrialization of a technically undeveloped feudal country, Mr. Bevan said that India was trying to achieve what has not been achieved by any other country before, namely, industrialization through democracy. This had not been achieved even in Britain, where adult suffrage was obtained only in 1929. The whole of the Industrial revolution was carried out in Great Britain "under a drastic dictatorship by the domination of the British governing classes." He continued by noting that in America there was an empty nation when industrialization started. This was also the case in Canada, Australia and elsewhere. He asserted that in other parts of the world representative governments had failed to take root and social transformations had taken place under a dictatorship of one kind or another. Mr. Bevan added: If you succeed, you will have opened an entirely new chapter in the history of the human race."

It was good to know that we are seeking to do something unique and unprecedented in history. But this only makes the question more acute: Whether democracy and industrial revolution can go together at all. It means that either democracy needs re-formulation or the character of industrialization needs to be re-examined.

In all these questions the relation between means and ends, power politics and human values, efficiency and moral ends is the real issue. It is an ethical issue in which the educational world must provide guidance. The Christian college with its Christian understanding of man, which is neither Utopian nor cynical, can, if it is alive to the demands of the economic needs of society, help in the development of indigenous expressions of the essence of democracy suited to a revolutionary situation.

The contribution of the Christian college to the life of Asia will in the final analysis be made in its demonstration of a higher type of community. This community, drawing its resources from a community of the Gospel rooted in the

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Word and the Sacrament, can provide a spiritual home to many educated Asians who, because of cultural and moral instability, feel rootless, lonely and atomised.

Many have described Asian students as nomads. Nehru once said that he felt himself foreign to the West and the East, and at home nowhere. Most of the educated people live with one foot in the world of the ancients, and the other in the world of the moderns and feel that both these worlds are breaking to pieces under their feet. Lindsay said that, "It is for that reason that they crave the fellowship that a Christian college should supply."

The Christian college should provide the community where the Asian can search for his new cultural and social home, for his new metaphysical home and moral cosmos. In a situation where men are homeless in these respects, the community of the Christian college can become his base of operations and of rebuilding, because the Christian community knows a home that is given and a peace that passeth understanding.

Mind is a function of the whole personality of man and therefore meeting of minds must essentially be a meeting of persons in community. St. Paul spoke about the necessity of speaking the truth in love. It is doubtful whether we can ever speak the truth in any other way than in love. Rational pursuit and rational conversation pre-supposes community of persons.

After speaking about the many tasks of the university in the Asian situation, the Indonesian conference of professors said, "The University should seek to do all these, not only through discussion and study, but also by seeking to become a moral community which exemplifies the ends of man in society, and the personal and social means by which he can fulfill his true nature and destiny.

It is to this truth that the Christian college in Asia can witness. This has been the supreme contribution of the Christian colleges in Asia all these several decades. But, in the new situation, when large numbers of students are crowding the colleges, when economic pressure is converting the universities into technical training institutes, and when universities are becoming more and more non-residential, the Christian colleges have to think out new ways of maintaining their high sense of community.

Dr. Miller, one of the pioneers of the Madras Christian College, spoke of Christian colleges as a cultural preparation for the Gospel. In his view, of course, Western culture was that preparation. When the Lindsay commission produced its report on higher education in India in the thirties, it said: "No one can now think of Western learning in itself as being the needed *preparatio evangelica*." It asked the question: "What is the modern equivalent of that early *preparatio evangelica*?"

The Christian in the secular college, the Christian college in the secular university and the Christian university in the secular educational framework has the same task of culturally preparing modern man for the Gospel, which is the judgment, transformation and fulfillment of all cultures.

Theological Foundations for Christian Higher Education

ALBERT C. OUTLER



THE VERY FACT OF this Convocation, as an effort to focus, organize, and implement our common concern for Christian education, is a significant sign of our times. A decade ago it could not have been held, not only because of war-time restrictions, but most of all because the atmosphere in the academic world was simply not propitious. It would not have made sense to the rank-and-file academic man. In the decade since '44, as a minor prophet without portfolio, I have visited more than forty campuses talking with faculty and students about religious perspectives in higher education; and in Hazen and Danforth conferences I have talked to people from a very wide range and selection of schools. My clearest impression of the decade—in *this* respect at least—is the amazing spread and intensification of concern about the Christian dimensions of higher education, the steadily increasing support for John Wesley's resolution: "Let us unite the two so long divided—sound learning and vital piety!" We are participants in a major educational revolution—with many crucial phases of the revolution still to come.

We need not delude ourselves that the revolution has been won, its aims achieved or its gains consolidated. A convocation of Christian colleges does not mean that our colleges are yet first-rate colleges or even authentically Christian. This is a movement in which it is easy to assent to its principles and advertise them in the catalogue—and still not quite know what they mean either in theory or practice. I know many colleges where the chaplain, the religious activities program and the department of religion (still too often academically inferior!) have to carry the burden of validating the catalogue pronouncements! I, myself, know at least four instances in the past year of younger men—able scholars and effective teachers—caught up in this revolution, who have not only been criticized but also penalized by their older colleagues for "non-objectivity" and "dragging in religion" (one of these was in a great state university; the other three in church-related colleges—a nice proportion!).

Another significant sign of the revolution is that you have deliberately set yourselves to consider the theological basis of what Christian educators do. For a long time now, educators have generally regarded theology as irredeemably controversial and non-productive—and thus have gone on with their own unavoidable theologizing, unwittingly, and often *dim* wittingly. For you cannot really consider the questions of Christian education without trying to understand the meaning and implications of the adjective "Christian"—and once you start there, you are theologizing, willy-nilly, even though there is no constitutional requirement among Protestants that anyone has to be informed or consistent in his theological notions.

We need not, therefore, expect easy agreement in discussing the doctrinal

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assumptions which guide us in our tasks as educators. My concern is not to settle questions but to raise them—not to supply a packaged theology for you but to enlist you in the effort to criticize the one you actually have now and to improve it for the tasks and opportunities which lie close at hand in your own job.

I

We had better not, as Christian educators, give the impression that our educational standards are intellectually or academically different from those of the secularists, that we are not as much concerned as they that our students be as amply and competently initiated into human culture as theirs, that anything less than the finest scholarship or the richest cultural experience is good enough for us. We would do well not to suggest that piety is more important than sound learning and may be preferred to it if a choice between them must be made. This is, in effect, to confirm the suspicion of our secularist friends that what we seek is as much education as does not threaten piety—and will take no more. For we already suspect them, with at least some justice, of being willing to tolerate as much religion as does not conflict with sound learning—and normally, they seem to think, this isn't much.

Instead, we must show, "not only with our lips but in our lives", that vital Christian faith is the richest and most valid perspective and "atmosphere" for the soundest learning. We must demonstrate that we are at least as much concerned and as competent to initiate our students into the heritage and habits of truly educated men as any other educators—and we must give flesh and blood to our conviction that the best education is that which is grounded in intelligent and sincere Christian understanding and commitment.

It is, therefore, from the aims and principles of education itself that we must discover the basic and primitive assumptions which guide us. From an understanding of these assumptions, we can test their congruence with our Christian beliefs and practice; and thus narrow the gap between our highest convictions and the daily events and experiences on our campuses. In some such way as this, Christian education may become good education and truly Christian.

II

In many a moment of frustration and despair, I have heard educators say: "There must be a better way to make a more decent living than this?" This is a negative way of raising the question not often enough asked positively: Why bother to educate? There is an answer to this and it forms the first premise in our argument. In its simplest form, it runs like this: without a deliberate and conscious process of guidance and cultural initiation, the human young will simply never become fully human! Education, then, is the communal enterprise of initiating persons into the heritage and stewardship of human culture—helping them to become mature and responsible participants in their day and age, able to share in the glory of being human, in its fullest and truest possibility.

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How is this to be done? In two main ways. First, by leading a growing person in the exploration and self-directed habitation of the five different "worlds" in which we all live. There is the world *around* us, the world of sight and sense, of pattern and process, the world described by common-sense, and described with increasing comprehensiveness and precision by the various sciences. A person is educated to the degree that he comprehends and reacts intelligently to this world around him and can explore and adjust to an unfamiliar environment. Then there is the world *behind* us, the world of the remembrance of things past, the world of history, arts and letters, the world where the retained and valued residues of achieved human experience become available to our present understanding and enjoyment of culture. There is the world *beyond*—the trans-cultural world of *other* societies which differ from ours in language, style and customs and which can be entered only by the key of another language, and the developed gifts of imagination and sympathy. A person is not quite fully human as long as he is confined to the society of his own kind—and he is something of a barbarian if this confinement is of his own choosing. There is the world *within*, the world of self-knowledge, of self-examination and self-acceptance, the world of decision and commitment, the world of inter-personal relations, the world in which intelligent will discovers the nature of mind and thought; the world where ethical insights shape the order of our living. And there is the world *above*—the world of the spirit, the world that overlaps the boundaries of the infinite, the world of reality which encloses—and transcends—our existence as a complex sentence encloses—and transcends—a parenthesis in one of its clauses. To be human is to live in all these worlds at once. To be an educated human is to live in them intelligently and productively.

There is also a second main task in education: the achievement of the basic character traits of productive human living. How would you characterize an educated man? Surely we would agree at least to the following: An educated man is *reasonable*, aware of the requirements of orderly thought, cogent statement and the clues to knowledge. He is *responsible*, perceiving the relation of act and aftermath, and willing to accept his part in both his decisions and their consequences. He is *self-disciplined*, having passed from the constraints and control of others to the power of choosing and commanding his own ways of appropriate action. He is *discriminating*, able to judge between the good and the better by standards that aim at excellence and that stand above fads and fashion and mob-approval. Finally an educated man is *dedicated*. He has acknowledged a calling and a cause which lifts his values above reflex existence and which enobles and exalts his loyalties to ideal ends.

Now we might discuss and elaborate this general notion of the aims of education—and we might disagree about it here and there. But surely something like this is in our minds as we work at tasks in classroom and campus, in library and laboratory, in office and trustee's meeting, in stadium and alumni banquet. And if it is, we can then begin to see how and wherein the Christian message speaks to such an educational process and transforms it at every point!

III

Every form and pattern of *paideia* gains its integrity from a distinctive and specific world-view, from some sort of appraisal of human existence which is built up out of a complex synthesis of beliefs, convictions and lively hopes that have come to have a unifying force in our existence. It is this characteristic of looking at things which supplies and shapes the essential meanings and values which our lives have. This basic appraisal of existence constitutes the essence of a culture; it marks off one educational tradition from another. It was the glory that was Greece that their basic estimate of life, death and destiny found so appropriate an expression in a *paideia* that enlisted the best genius of its statesmen and artists and philosophers. Werner Jaeger has laid out for us this fascinating projection of the Greek way of life in his three-volume masterpiece, *Paideia, the Ideals of Greek Culture*.

The medieval Christian civilization in the West had a very mixed and ambivalent appraisal of the world and thus produced a highly ambiguous estimate of the inter-relations between nature and man, man and man, man and God. But the medieval *paideia* did succeed in reflecting and implementing the medieval world and gave rise to the great universities. Since, however, its view of nature and society was shot through with implicit contradictions, the universities were never able to reconcile the conflicts which their knowledge of the world generated.

Classical Protestantism was, for its part, so darkly distrustful of the wrong answers medieval Catholicism had given to the relations between faith and reason, faith and works, law and gospel, sacred and secular, that it tended to reverse the medieval proportions. Where the medievals exalted reason, the Protestants exalted faith; where works and law and the monastic life had been valued, now faith and gospel and an intramundane asceticism were made normative. And the *paideia* of classical Protestantism came to its climax in the 18th century in a scholasticism of revelation, a rationalized fideism!

Then came the Enlightenment and smashed the patterns of traditional authority—of church, scripture and even civil state. Nowhere was the impact of the Enlightenment more powerful or more drastic than in the universities. Here, as nowhere else, the world-view of the Enlightenment became a *paideia*—and from the universities and schools of the last century and a half there has emerged a secularized and humanistic appraisal of human existence which has dominated and guided the mind of Western man in the most exciting epoch of his history. It is *still* the prevailing atmosphere of our American academic world.

Yet, now that the Enlightenment is becoming more and more of a dim bulb for modern man to see by, we are coming upon a new stage in our cultural evolution where the Christian appraisal of the world and existence gains a significance it has not had in many a generation. This is our opportunity, our challenge, our decisive moment to develop a *paideia* which expresses in contemporary form the Christian view of the world, of man, and of destiny.

What is the Christian world-view? How do Christians appraise the enter-

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prise of human culture? How should the adjective "Christian" modify the noun "education"? What is distinctive and constructive in the Christian way of estimating the meaning of life and history? What is the Christian assessment of man's destiny? And how do Christian insights and convictions apply practically to the problems and process of higher education? These are the right questions, I am sure. If I cannot offer you magisterial answers, perhaps even the defects in my comments may serve to prompt you to more fruitful conceptions of your own.

IV

The cardinal insights of the Christian center around the three great deeds of God—miracles if you like—creation, redemption, consummation. These, in their three-fold unity, constitute God's revelation, His self-disclosure to His human creatures. The central revelation of redemption in and through Jesus Christ illuminates both the beginning and the end—creation and consummation. In the light of God's mind and heart in Christ Jesus the mind and heart of the Christian recognizes the true meaning of creation and foretastes the true quality of God's final purpose. The whole round of life, the grim mask of death, the mystery of love are all suffused with the divine grace and the goodness which has been God's motive in creation and still is the unfailing power by which we move to the fruition of our lives. This is the atmosphere Christians breathe, the light by which they see, the context in which they understand and appraise the predicament and the possibility of human life. And this is the world-view in which Christians appropriate human culture and test it—and seek its transformation!

The first and last acknowledgment of Christian faith is that God *is*—and is our Creator, Judge, and Redeemer! These worlds we live in—around and behind and beyond and within and above us—are each and all the creations of His power and His love; and every one of them derives its truth, its meaning and its worth from His design and investment in them. This universe is not merely God's handiwork and craftsmanship. It is His *creation*, radical and entire. Even the very possibilities of creation—the bare forms and energy of earth and heaven—all have come from the fiat and project of God's will.

The Christian doctrine of creation means that the universe is intelligible—not in itself alone but because its order and reality are reflections of God's creative power and intelligence. Nature is neither self-generated nor eternal. This is our Father's world, and it is a function of intelligent Christian faith to explore and inhabit this world, in its every part and dimension, as the forum and arena where God is working His purpose out. Human intelligence does not create the world nor the structures and processes by which the world exists—but it can discover the ordering of the world and of history and society—and through it, we can find the glory of the finite mind in its witness to the infinite logos. The parenthesis of our finite existence is surrounded by the infinite mystery of reality—the reality of God, in whom even those of us who do not acknowledge Him in faith and worship, nevertheless still live and move and have our being.

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God is creator; man is creature. The primitive form of revelation is the divine stirring in human consciousness of an awareness of our creatureliness. The primitive form of faith is the acceptance of this creatureliness as the true and good reality of the human situation. Man is no more and no less a creature than the stars and the stones. Yet he is the creature among them all who can be made aware of whose creature he is. Among them all, he is also the creature who can rebel against his Creator.

The worlds of human culture are distinct from the world of nature primarily because the human situation is unique in nature. All created things are limited and finite, and all things share in the limitations of existence—in transience and death. But human existence is uniquely precarious and contingent. Man can recognize both the limitations of his creatureliness and the unfathomed possibilities of his freedom. Out of the anxiety generated by this unique tension of finitude and freedom come his impulses to human creativity and also, alas, to human tragedy.

What does it mean to believe in the one only living God as Creator and Judge of all the earth? Among other things it means that we also believe in the unity of the world—and therefore in the essential integrity of all our experiences in and knowledge of the world. It means that every validated truth in any field or dimension of human inquiry has a relation to every other; it means that our knowledge and wisdom are not fragmented nor finally disparate. And it means that there is no knowledge or wisdom which is without the power or capacity of bearing and revealing God's creative grace. Even in the clash and confusion of our experience and understanding, our faith in God as Creator upholds us in the hope and expectation that God's truth will catch up our confusions into a growing vision of truth and will furnish us the productive clues for our faithful curiosity. Herbert Farmer has a very pertinent comment on this in his recent Gifford Lectures:

Theistic faith is only being consistent with itself as faith if, having striven to grasp the world as an intelligible unity so far as it is able, and continuing so to strive, it says of any unintelligibility that remains that it is due either to incomplete knowledge, or to the fact that the world is a dynamic process whose meaning cannot be grasped before its completion, or to the incompetence of the finite intelligence to comprehend unities which can only be comprehended by the infinite mind in which *ex hypothesi* they originate and subsist.*

Man is God's creature—intelligent, free, responsible. He is involved as both spectator and agent, in all his knowing as well as his doing. The more fully he is involved in inter-personal relations the more fully he must act as agent, participant—doer and sufferer. In such relations he discovers that human knowledge comes from and leads beyond the neat, domesticated boundaries of empirical truth. Thus we project our existential enterprise by faith and confirm its meaning by rational experience. Reason without faith is immobile; faith without reason is simply egocentric. Faith is the way into knowledge and knowledge is the validation of faith.

*Herbert Farmer, *Revelation and Reason*, London: Nisbet, 1954. p. 14.

If, in our exploration and inhabitation of the worlds of human culture, we are guided by the light of our faith in God the Creator, we shall discover that all our efforts to describe the world and appraise it gain a new significance. Every fresh insight is the occasion for a new celebration of the integrity and simplicity of God's design for human living. In our scientific inquiry, we shall recognize it as wholly natural and expected that the goal of scientific description is an increasing simplicity of explanation for an increasing complexity of phenomena. Thus, without preaching in the physics lecture or praying in the chemistry lab, we may all the same "glorify God and enjoy Him" as we exercise our powers in the exploration of the world He made, and which He made good!

And if, in our study of the human culture already past, we take the Christian doctrine of creation seriously, we shall also find new clues there for comprehending history and its moral dimensions—and new canons of taste, discrimination and enjoyment of the real treasures in our heritage. When did the first great comprehensive interpretation of history and personal existence emerge in our civilization? When a great Christian thinker and educator, living in a time of cultural upheaval, (when the *status quo* just wouldn't stay *quo*) undertook to understand his own experience, and the vast panorama of history in the light of his new knowledge of God as Creator and Redeemer! It is, of course, impertinent to claim that Christians make better historians because they have some kind of esoteric historiography—but it is sober and modest confidence to claim that the Christian reading of history and arts and letters provides a peculiar richness of illumination and grace which does more than point a humanist moral or adorn a secular tale. It is high time that Christian historians and literary interpreters recognized more fully the possibilities before them in comprehending and illuminating the disorders of our age with the wisdom born of sound and devout scholarship.

The Christian doctrine of creation tells us much about ourselves—our quandary and our possibility. It emphasizes our radical dependence, our finiteness, our insufficiency and our need for faith—and it also tells us of our freedom, our capacity to share in creation, of our responsibility to exercise our powers in the fruition of our existence. The idea of creation continually reminds us that we belong in this world but that it is a world we never made—though we may, indeed, foul it up! Instead, existence is God's creation and we have been commissioned to participate in its fulfillment.

An educational process shot through with the constant, glad awareness that the worlds we live in and are exploring are each and all creations of the living God makes for a vastly different way of apprehending and appraising existence from the way of the materialist and the secularist—even if our *methods* of inquiry and discovery are much the same as his. The Christian scholar has a deep and constant sense of reverence for nature and history and society, for he is not only aware that "the heavens declare God's glory and the firmament shows forth his handiwork" but everywhere in every level and dimension of being, he also recognizes the creative work of the Logos of God, "without whom nothing was made that has been

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made". To the Christian scholar, the world of the past is a drama whose *dénouement* has already occurred—in the event of Jesus Christ—and whose *resolution* is even now in process. The same scholar—or another one in the same spirit—will react to the world of persons with a special sense of responsibility and neighborly love, for he sees in them the signs of health and regeneration springing up at the touch of God's spirit. Reverence for God is the beginning of true wisdom—for from it flows the proper reverence for nature and neighbor and self, as creatures all—in God's good purpose which we can know in and through God's self-revelation.

A vivid sense of the *reality* of creation, the *intelligibility* of creation and the *grace* of creation supplies a superior frame of meaning and worth to the whole range of learning. It makes of all our inquiry and interpretation a *religious* enterprise—and heightens the demands for competence and fruitfulness in our intellectual love of God. There is hardly anything else a Christian scholar needs more than a fully effective understanding of *creation*—a constant inner witness to himself, his fellows and his world as "*all creatures of our God and King*"!

V

But Christian faith moves in constant dialogue from creation to redemption and back again. The God who creates is the God who redeems. And the Christian is one who confesses his need of redemption and his experience of redemption in the light and grace of God's saving deed in Jesus Christ. The worlds he explores disclose to him disorders which are not part of God's purpose and intent in creation. He sees men who *must* depend on God for their *being* who, nevertheless, reject the righteous rule of God as the order of their *well-being*. The Christian, then, has a sense of sin and tragedy—and shapes his analysis and evaluation of life and society by this awareness of distortion in existence.

The Enlightenment threw out the classical notions of sin and divine revelation as affronts to the dignity and self-sufficiency of man. And yet the most flagrant defect of the Enlightenment's wisdom-about-life has been its incapacity to reckon with man's talent and predilection for self-inflicted tragedy and frustration. The Christian student of society and human behavior may rightly claim that the Christian understanding of sin and redemption yields a more realistic and comprehensive insight into the human situation than the alternative doctrines which err from their over-reaching optimism, their materialistic cynicism or their unwarranted despair. Mr. Henry Luce is reported to have commented on Reinhold Niebuhr's uncommon prescience in appraising political trends more accurately than some of his own high-priced pundits. He finally came to realize, he said, that it was Niebuhr's Christian alternative to both optimism *and* pessimism which gave him a clearer look at the human power-processes involved in the political scene.

The light of Christ lays bare the grim reality of man's need of redemption—and at the same time shines out on the glad tidings that what we cannot do for ourselves God has and is doing for us—bringing our lives to their fullest maturation

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and their highest good. St. Paul makes plain that intelligent and responsible men can find and acknowledge God in and through the common logos and the universal law. But the glory of the Gospel is that its clearest clue to reality is neither logos nor law—but a *person*: the logos made human, tabernacling in our common history. This is the center and heart of the Christian Gospel. Whatever else the adjective Christian may ever mean, it always quietly insists on pointing to the way in which Jesus Christ does truly modify every aspect of existence He touches.

Now, what difference does this evangelical confession make to hard-headed scholars and teachers? My first answer is to recall a vivid passage in Augustine's *Confessions* (Book Seven) where he is comparing the highest Greek wisdom he had learned and the Christian message. The essential distinction between them, he points out, focusses at a single point: Jesus Christ. And from this unique focus, all of existence is seen and appraised in a new self-knowledge of his fellows, in a new expectation of and investment in the future. The whole round of human inquiry and insight is changed—is enriched and validated by the meaning which Jesus Christ supplies to human existence. For here is the concrete manifestation of God's costing love and invincible purpose. Here, too, is the demonstration in a human life of the possibility of human life.

Christian education is initiation (*not* indoctrination) into the community whose unity, fellowship and confidence are grounded in their relation to Jesus Christ. In this community of persons we are commissioned to bring our *minds* as well as our hearts and hands into obedient discipleship to Christ. Most of all, Christian education is the search for truth and wisdom in the atmosphere of *grace*—the joyful and zestful awareness of God's love in action and the growing sense of meaning and blessedness in all that we do in grateful response. Men who live in such an atmosphere are bound to have a distinctive feel for other persons—whether in classroom, laboratory, counseling session, faculty meeting or administrative office. They are willing for every other person to be himself, to think for himself, to count fully for one—and no *more*—in the common enterprise. This is not the usual notion of "tolerance", or "non-direction" which actually is often patronizing. Instead, the Christian educator is "permissive" because he is vividly aware that the truth which makes men free is from *above* and, therefore, that *he himself* is fully dependent on the permissiveness of God's grace as the ground of the freedom in which he can offer freedom to a fellow human being.

VI

Education naturally looks ahead! Its job is to train leaders for a generation hence! But what *is* our future to be like and how shall we prepare our people for it? It is often—and often too glibly—said that we are educating for citizenship in an ongoing democratic society. We are initiating them into their cultural heritage to the end that their stewardship may be fruitful in the oncoming day and age. Well, there's one thing for sure: *their* future is not likely to be any easier for our students than *our* "future" *has been* for us. The demands for steady nerves, stout

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hearts, clear heads seem to mount crisis by crisis—and the law of supply and demand does not seem to apply here. The most damning indictment of American higher education I know is simply the fact that most of the architects and carpenters of our present confusion are men and women with college degrees!—yet they act in public affairs as if logic were a bother and the requirements of cogency and integrity were irrelevant. The signs multiply around us that our society is becoming progressively demoralized because the popular notions of what life is and is meant to be have become so crass, so banal, so dreadfully undisciplined that we are scarcely prepared for an almost inevitably protracted ordeal which will demand of us all the highest level of national wisdom and responsibility. We are afflicted by a veritable epidemic of unreason—typified all-too-well by the recent national TV exhibition of precisely those moods and tempers best calculated to ruin the fabric of democratic government. And who can doubt that all this springs from an insidious but drastic loss of faith, morale and meaning in the hearts of our people? The more strident the call of the hucksters of a phony patriotism for us all to fall into line, the soggier the national morale becomes. The last four months—and the next three—constitute a fantastically difficult crisis in our national and inter-national affairs. And yet—aside from our fascination with that dreadful Washington jungle drama—the national reaction has been one of general apathy. One of the basic reasons for this must surely be the slow but relentless erosion of human *hopes*—the hopes we raised and rested on the secular footings of peace which the world *can* give and *does* take away?

Men live by what they love and what they hope for—and they can endure and be valiant only if life has an ongoing, consummating meaning and goal. But if a human life, or an historic epoch, are episodes in a process which has no other meaning than its own ongoing, are men not bound to conclude that the long and high reach of ideals are pipe-dreams? Will they not—and rightly—judge that it is better to “take the cash and let the credit go”—nor heed the rumble of the hydrogen bomb?

VII

The Christian college is undertaking to prepare our people for high commitments and difficult missions in the world tomorrow. We seek to help them find their calling and their place in society, and to enlist all their gift and training in causes which overpass the bog of selfish and earthbound values. We want them to find and break down the barriers and partitions which bar men from their true fulfillment in knowledge and wisdom, beauty and brotherhood. We want them to be doctors for whom medicine is as truly a spiritual ministry as ever preaching was; scientists who glorify God and enjoy Him in their laboratories; business men and teachers and mothers and social workers who find an ongoing and increasing consummation of their faith and their love. “The earthly hopes men set their hearts upon” have turned to ashes; the roseate dreams of “onward and upward forever” have not stood the disillusioning light of current history. If men are to be guided

and nerved for high-hearted pilgrimage and crusade into a dangerous future, they must find strength and security from an unfailing source and an assured end. In such a crisis, the Christian hope speaks to our human condition with peculiar clarity.

For the Christian, Jesus Christ is the Hope of the World! Our hope in Him—our Christian expectation—our Christian experience of the church as the community of the Holy Spirit—all these form the elements of the Christian doctrine of *consummation*. It rests squarely on what we know of God and of what He has already done for us men and our salvation—but it projects out beyond our present with the lively and assured confidence that the God who made us and who has redeemed us, is neither indifferent nor powerless in our destinies. He *will finish*, then, *His new creation*. He is working—yesterday, today and always—in our human history, shaping the future by the redemption of the past. It is not His way to override the human wills who resist Him and who reject His lordship in their lives. But His Spirit is even now at work in all the levels and groupings of human society to restore and consummate the possibilities of selfhood and community. Jesus Christ *is* the hope of the world—now and always!

Christians are confident of God's loving intent for man and of God's ultimate victory over all that now obstructs and defeats man's fulfillment. They point to the power of God's grace and to the signs of the triumph of His kingdom. And they are prepared to testify to the myriad ways in which the Christian hope sustains them in all their undertakings, enabling them to live and work, suffer and triumph in all life's journey, through death to destiny.

A faith like this, deeply felt and gladly shared, makes the enterprise of transmitting the heritage of human culture a very different thing from secularist education—because of the Christian confidence in God's consummating grace. It will affect all our academic labors—and, even in our drudgery, will save us from becoming drudges or hirelings. It will give point and far-horizons to our teaching and all our dealings with our students. It will cast up a measure for the past and future in the light of God's consummating and fulfilling love.

As Christian educators we are seeking to guide men to seek their true fulfillment and well-being in God, who works in us all to give increase and value to every faithful human response. We must also lead them to realize that man's ultimate confidence lies in our knowledge that God is not absent from nor powerless in His world; they must come to know that our hope is in Him who made us for Himself and made us to be ourselves and who will not leave His work unfinished until He has established His Kingdom as the righteous order of all creation.

Because this is God's world, we can explore and inhabit it in confidence that we belong here as heirs and stewards of God's good grace. Because God was in Christ reconciling the world unto Himself, we have not only the gift but also the ministry of reconciliation. Our search for truth, our recognition and confession of sin, our knowledge of forgiveness and communion, our sense of vocation and service, our life in campus family and community, our courage to share in the risks

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and chances of tomorrow—all these find their vitality and their stability in the Christian revelation of life's source and maintenance and end in the love and power of the God and Father of our Lord Jesus Christ.

The Christian faith—the Christian appraisal of existence—will serve us all as a valid and fruitful perspective for our educational tasks and opportunities in these days. It is, I honestly believe, the most adequate intellectual and moral foundation for the new *paideia* which is being forged in the crucible of our present turmoil. It will support the most rigorous, the most unfettered inquiry and scholarship, the most vigorous and productive teaching, the richest and most truly *humane* life in campus communities and the wider communities in which they are set. And, through its impact and outreach in and through our universities, the church and the world may come to see that the Christian message is indeed the best hope we have of bringing something abidingly good out of this current ordeal of civilization.

Panel Discussion Following Dr. Outler's Address

Frederic Miller: For a number of years our graduate schools and, in turn, our undergraduate institutions have worked on the basis of the ideal of objectivity. It is now called a "cult" and it has, for the past several decades, been held up to ridicule and derision. Many of us have been jolted by this, and we who are Christian teachers are increasingly concerned that our students see both sides of a question. We may now be in danger of destroying objectivity and, while recognizing its dangers, we need to work out necessary safeguards so that we may not arrive at our conclusions too quickly. If we do not retain objectivity, how may we be fair to our students in our interpretations of historical data, for example?

Among our faculties we need to create the kind of an atmosphere in which we can carry out our responsibilities as Christians. Does this not imply the need for objectivity? Certainly more is implied. For example, is it not possible for the Christian teacher to bring into his classroom discussion the dimension of analysis which is prompted by such familiar phrases as, "our Father" and "Thy will be done?" It is surprising what kinds of questions are prompted for students in economic history, for example, by such phrases.

Another question which needs to be raised is this: "If the Christian colleges are not going to take the lead in cleaning up intercollegiate athletics, then who is going to do it?"

Odyss Kneec: It is most significant that we have begun our analysis of our theological basis for higher education by focusing on the centrality of Christ. He is the central focus for our understanding of man, the world, and the meaning of life. We cannot pretend to be neutral about what God has done in Christ, for our neutrality is, as someone has said, "our point of view." An education which is

Participants were Ralph E. McLain, Professor of Religion at Meredith College; Frederic Miller, President of Lebanon Valley College; Odyss Kneec, Assistant to the President at Denison University; and, Herluf Jensen, student at the Chicago Lutheran Theological Seminary and an officer of the United Student Christian Council.

not Christian is agnostic or atheistic. But the question posed for so many by this assertion is whether we must then return to some form of scholasticism. If religious dogma is set over against free inquiry and the scientific method, we mis-state the problem. The question is not whether we shall have a religious, or a scientific, approach; it is rather whether we can have a framework of thought which is congenial to all the facts but which makes for a sharpened Christian commitment. Such commitment should make us more eager in the search for truth and evoke a heartier welcome to free inquiry.

The Christian teacher is called by God to serve Him and love Him with his mind, to take his place within the purposes of God, and to work as the creature in a universe which is God's creation. The Christian teacher is challenged to make his commitment of the mind to God and to so serve Him that God may be glorified. All of our studies, and the total work of the college, must be to the glory of God.

A question which must be raised is with regard to the self-fulfillment of students. What are the theological presuppositions upon which our concern at this point rests? The revelation of God in Christ insists that love is supreme. For the college thought is of prime importance. Though love and thought are not contradictory in relation to one another, we must not glorify the intellect to the neglect of love. Love abounds in knowledge; they belong together. We need to retain our academic standards; but, in addition, we are called to be communities of love—love between persons devoted to the search for understanding. The worth of persons, based on God's love, is of far-reaching importance to colleges such as ours. It is a corollary of our faith with regard to persons that men are made to be free; but this freedom consists in their being responsible, bound, shaped in the community of love. Christ is the head and we are members one of another in His Body.

A part of the responsibility we bear in the shared life is for corporate worship. Christian community also involves us in service. A third aspect of the responsibility we have is for the inner acceptance of one another as equals; we are knit together in love. Another obligation is humility, the recognition of our finitude, and the need to recognize that we cannot play God to one another. Only "in God's light shall we see light;" not in our own. The final obligation is the need that man recognize his lovelessness; when God stepped into our human history in Christ, he revealed our lovelessness to us by the abundance of His love. Thus, Christian higher education must be based upon the divine-human encounter, despite its difficulties for the campus, in order that in our weakness we may accept the mercy and grace of God, brought to focus in "the mind of Christ."

Ralph E. McLain: The significance of the Christian world-view for the teaching profession is the center of our concern. For only about a decade have we been ready to grant this as having value. I recall a meeting some years ago when we had had a rather unsatisfactory discussion along these lines. Afterwards, in a smaller group, an historian said: "We cannot be entirely objective. We want to be true to our Christian faith. Yet, we have not the time to study in the field of theology in order to know fully the field of history in relation to the Christian world-view."

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We have come a long way since then through our discussions and conferences. We now see the limitations of objectivity, the need to have a stand-point, and the positive value of a Christian perspective. A concern has developed and we have begun to move along to specific points. Here new problems develop, for some are tempted merely to baptize their presuppositions—"man made in the image of God" is then merely a re-statement of the view that "man is a rational creature;" "man as a sinner" is only the notion that for men moral problems are real because of ignorance. The whole task of coming to an understanding of the Bible is difficult for those who are unacquainted with its ways; the teacher, seeking to be responsible, is tempted to send the inquiring student to the religion department for his Bible.

We cannot limit our concerns with religion to the Church, to a specific topic in sociology, and then ignore the distinctiveness of the Christian world-view throughout all of the curriculum. The contemporary educated man has social responsibilities, regardless of his field, which involves this theological framework. We need to push on now, as our next step, to the task of becoming familiar with the content of the Christian faith; this task calls us to the work of theological study and understanding. We belong to the Christian community, but we need to know what it is that brings it its cohesiveness. We need to become the "lay theologians" which we have not become through our Sunday Schools and our programs of graduate study. To this task we must turn our best efforts.

Herluf Jensen: We have been increasing in our concern for a theology of education. The question which we need to ask ourselves is this: Is it possible for the Christian college to have as its working basis a Christian theology of education? We need to raise this question because we may wonder whether it is possible for a diverse group to hold, collectively, a theology of education. We must also ask where such a theology is derived from; does it emerge from the understanding we have of the world, or is it derived from God's self-disclosure? That education is best, obviously, which can give the fullest understanding of the multiplicity of worlds which Dr. Outler noted, and which understanding is consonant with God's disclosure of himself as we know Him as Christians. The meaning of this field by field must certainly be more than having merely a theistic understanding. But, how specifically, does the incarnation and redemption actually affect our disciplines?

Our Christian colleges have followed many secular philosophies of education which ought to be severely criticized for their inadequacies. Can we, however, go beyond the matter of providing a good education, one which starts this side of consciousness? We need it seems to me to go farther in our understanding of the life of the whole college or university and invade also the realms of the unconscious. But, here the age-old conflicts appear between diverse ways of interpreting the relation of God and man; these, in turn, have their influence upon education. Man's capacities are limited; through intellectual effort alone we do not arrive at the truth of God. As long as we discuss the problem of the theology of education on a conscious level only, how do we relate truth and basic commitment? How

does such truth get into the full educational process?

The basic difficulty we encounter in education is that we assume it can be carried on and discovered without reference to the Church, the sacramental life lived in the Church, and without recognizing what it means to belong to the community of forgiveness.

Dr. Outler: This discussion suggests both the problem and the feasibility of the program which we have set forth. We have seen that these persons could know in advance what the theologian was going to say. This is not to be taken in a devastating way; radical novelty is more of a defect in a theologian than a blemish.

One speaker asks whether theology does not threaten the disciplines; another asks whether we have enough theology here to do it. Both are good questions. We obviously needed to consider more aspects of theology than could be considered here; at least we could have asked some more of the questions. Someone else pointed to the danger of a new obscurantism, in which new clichés are simply substituted for the old but function in the same way. Mediocre piety is obviously no better than mediocre instrumentalism.

We have, in the disciplines, two primary factors: The methods which are true to the subject-matter at hand; and, the need for a full measure of objectivity. Objectivity begins when the scholar in history, for example, begins to delude himself and his hearers that he is being fully objective. One of the problems of modern historiography is that it has been insufficiently candid about the crucial aspects of the historical method and the historian's function. In the first place, we need to recognize the importance of selectivity in the historian's choice of his area, his questions, and above all his definition of what constitutes an intelligible freedom. The objectivity emphasis in history never solved the problem of where the historical problem begins, where it turns, and where it ends. If history were a series of clearly delineated episodes, then they could be clearly explicated, compared, and interpreted. The problem with both the cult of objectivity, and the cult of subjectivity, is that it leaves the historian still with the necessity of having to go on interpreting the dialectic between (a) what history is and why an historian works at it, and (b) the inevitable evaluations and appraisals of the men engaged in the history itself and those who write it. The problem of the historian is whether life is irreducibly historical, or whether history is epiphenomenal and idealistic. If he chooses the first of these alternatives, it is of crucial importance that Christianity claims to be an historical religion and not a series of ideals or rules or principles. It is obvious that historians vary greatly in their interpretations, depending upon their answer to the alternatives posed; and, none of them is wholly objective. The most objective is the one who knows the most about the inside way of understanding the epoch in question, and the one who can best assess from within the various viewpoints of what was taking place according to its contemporaries. What we are doing in this matter of emphasizing a Christian perspective in teaching is not to make interpretations easy through piety, but to increase the range of comprehensiveness and to help scholars be truly candid about their subjectivity.

PANEL DISCUSSION

The question concerning, "Our Father . . . Thy will be done," is difficult because we cannot say, "No, that is not enough;" nor, can we say, "Yes," because that is not true. Careful analysis and exposition of the meaning of these terms leads in numerous complicated directions. They suggest the meaning of the genuinely new life in Christ and the new concerns which belong to that life. However, the terms have other connotations and distortions for many who do not know the prayer in the total context of the New Testament. The meanings which belong to the terms and petitions of the prayer arise, in great part, from the fact that He who gave it was our Lord. It is part of a complex of expressions of God's concern for man and our response to Him.

The question concerning intercollegiate athletics, to which the answer is *yes*, prompts me to suggest that there are other fields in which we also need to take the lead. Over recent years a number of social problems have been attacked by governmental agencies, and when an approach was proposed, the colleges have come along and said: "We must follow, for are we not their leaders?" We have tremendous opportunities to take some risks, though risk-taking in education is easy enough to fall into without making special provisions for it.

The question as to whether a Christian educational process is possible rests, apparently, on the assumption that it would be possible, if Christian doctrine could be so clarified and agreed to that it could then become the basis for the college's work and life. Protestants have not improved over the last four hundred years at the point of agreeing on matters of doctrine. But, theology is not the business of finding the explicit agreements which constitute the basis of the Christian community. Instead, theology is reflection of the committed community upon its own life. It is what a committed community does in order to understand what it is doing. We do not need to wait, therefore, until we have an agreed upon uniform theology. The very fact of the Christian college, as a partial and defective community in which we live and work, is itself the working premise of the possibility of such an education. What we need to know is what will happen if Christian educators, believing that their community is a significant fact, undertake in open and free inquiry to give content to their Christian convictions. Protestants have no business of course assuming that they can get along with only professional theologians. The genius of Protestantism has long been that it believed the Church to be a royal priesthood and that every man is under obligation to exercise both the right and the responsibility of priesthood. One of the major responsibilities is competence in right theological understanding. This does not mean that everyone should be a professional theologian or that theology becomes the queen of the sciences. It does mean that the Christian should seek to understand what he means when he talks in terms of his faith. This is the obligation of lay theologizing in educational circles—a quest for an understanding of what it means to be Christian in one's commitment. We must try to give meaning and a new dimension of validation to what we profess and do. It must go on in our time as the work of the Holy Spirit—so that He may make out of the Christian message a new way of life and healing, and the glorification of God.

The Christian College as a Christian Community

HOWARD F. LOWRY



I SHALL TRY TO SHOW, first of all, how the community is the logical outgrowth of any justification the church college has for existing. And then we can look at the problem and opportunities that such community raises. It is an easy outline. But it is not easy business. On some matters we shall find, I assume, fairly clear agreement. On others, there will be real difference of opinion. On still others, mystery passes into mystery, and we are humble seekers all. The light on some of our problems comes hard, and we think of Mr. Yeat's remark on a friend he had tried vainly both to fathom and influence: "She is a China egg on which I have sat for years."

We have some idea, at least, where we stand. The battle for securing religion as a live option in American higher education has been far advanced. Weary of students who were religious illiterates, eager for values on which concern for democracy and world order might rest, sick of war and desolation, all higher education has tried to strike a newer depth. There was the growing consciousness, as President Rosemary Park has said, that we had "to create out of the wealth of things we have something more than the desire for more things." Educators saw the truth of such statements as the one Dr. Buttrick made about the poverty of our contemporary spirit: "Modern man has tried the suspense of believing nothing, and because suspense is soon unbearable, he has ended by believing anything. . . . That is, modern man has no home, but only a succession of cheap lodging houses." Hence religion seems to have a new place on campuses of all kinds.

In this new appraisal of our life and our needs, the church college has had its own new appreciation. What once seemed to some a kind of hole-in-the-corner operation, full of quaint notions and peripheral pieties, began to seem more like the life of the center. These colleges of the Church were pouring into the learned professions, into business and community life, men and women who carried in their minds and hearts a faith that fired their work, enlarged their imaginations and sympathies, and gave to all they thought and did the benefit that arises when life is touched by eternal meaning.

Moreover, the teaching of religion and teachers who cared about religion were getting new help. From such agencies as the National Council, the Edward W. Hazen Foundation, and the Danforth Foundation, from conferences and books and faculty self-examination that has been country-wide, from both faculty and student Christian fellowships, there came the awareness that a kind of inspired and informed competence was needed if the role of religion in education was to be a distinguished one. Dr. Kenneth Brown has made all this clear in his fine book, *Not Minds Alone*.

I do not say that the cause of religion in education has fully been established. There are still those who would have no part of this business. They regard us and

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our work as muddled and wrong-headed, as mixed up as Samuel Butler's mother was when she exhorted her son to go forth and to "gird up his loins with the breastplate of righteousness," But for all the dissenters, our cause is far ahead of what it was a few years ago. And our role now is perhaps less that of making theoretical arguments about the place of religion in education (indeed, it is possible to talk all this to death); it is rather the demonstrating that in our church colleges we do accomplish some of our purpose—that we do fashion, in some way, a community that really affects and tells upon the lives of men and women. And our task is to see what is right with us and what is wrong. I am glad, therefore, that our purpose is not to blast the opposition but to look at our own knitting.

I

Our subject is crucial, because the community of a church college and its responsibility as a community grow logically out of the only excuse for being that a church college has. To see such a college as a community one must first have a clear idea of why a church college has any right to exist at all. Some of the best friends Christian education has do not seem to understand this. And it is a point that the colleges themselves either often miss or else forget. It is simply basic, it seems to me, to all our thought of this week.

Bluntly, a church college is the only kind of higher education that cares in any *central* way—and all the difference is in that one word 'central'—about what the churches themselves exist for. They hold, in common with the churches, that there is an intelligence behind all life, an intelligence whose highest quality is that of love. They hold there was a great event in history, when God shone in the face of Jesus Christ and was revealed to men in a life so magnificent that it deserved to triumph over death. They hold that God works through history and through men given the creative gift of freedom and the great gift of mercy.

These are immense and overwhelming beliefs. If you hold them at all, they simply have to be at the center. No man or institution can hold them without putting them there. And this is where the church college is wholly and legally free to put them. It stands in high treason to its own intelligence if it does not. And, holding them, the church college is then ready to answer the next question—the sixty-four-dollar question, if there ever was one.

"Why," a thoughtful churchman has the right to ask, "should the Church be in the business of higher education at all? With all the demands upon it round the world, why should it go into this expensive enterprise at home? Why should it build costly libraries, laboratories, athletic plants, and dormitories? Why should it support an instructional staff, teachers of chemistry and physical education and economics, recreational programs, and all the other paraphernalia of the higher learning? Let the government or somebody else pay the bill. The Church can set up something on the edge of the campus, a denominational house, for example. We have seen good work of this kind, and it is enough. Let the Church pull out of this high-priced business, stop spending on colleges these Christian dollars so hard to come by. We can get quicker and more direct return on these dollars in other ways."

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These are legitimate questions to raise. They should sober any church and any church college. And, indeed, this line of reasoning is utterly valid if a church college is only what some of its friends think it is—a college with chapel services, rules, and required Bible tacked on. Religious services, a few good rules for living, and religion as a required part of the curriculum are, of course, valuable features of a church college. But they don't, by themselves, justify such a college. One can go to church more cheaply. One can give classes in Bible more cheaply—without having a biological laboratory, a student union, and a field house next door. I still believe that the best thing ever said on this point was said by Dr. Frank Caldwell when he pointed out that Christianity is “no little ‘plus’ added on to secular life and thought. It is no thin icing spread over the outside of a black cake to make it look white. It is normative. It has to do with the essence of life and the whole of life.” Therefore, he maintained that a college plus a few Christian offices and customs is fatal, because it is “part of a concept of addition that can be devastating when applied to Christianity.” Some American in Paris, when asked what he thought of the Eiffel Tower, said, “It looks like the Empire State building after taxes.” And a church college that is a secular college plus a chapel and a Bible class is bound to look the same way. If we do look that way and do nothing to change ourselves, we do not deserve the Church's money, and we ought to have the honesty and grace not to ask for it.

II

The only justification of a church college lies in its effort to be a Christian community. Its quiet, daily task is to suggest the unity of its own self—a unity strong enough, when it really exists, to admit of the richest diversity. If it says anything, if it implies anything, it is this: that the mind of the world is the mind of God, and that the truth of the world is His truth. Life is not a fragmented, parcelled thing of shreds and patches, with its secular and sacred compartments. It belongs to the Divine Lord who made it. His is the “force that through the green fuse drives the flower” and binds the stars and warms the heart of man. And life on a church college campus is or should be the life of a community permeated and informed by a central faith—a faith strong enough to give it commitment, tolerance, the power to laugh at itself, the high seriousness of noble endeavor, and the generous bond of Christian love. It was out of some such sense that Professor Clarke, of Earlham, said that a church college does not “*have* a religious program. It is a religious program.”

Who composes this community? All of us—students, faculty, administrators, cooks, janitors, trustees, head residents, night watchmen, and faculty and student wives. It will be, if it is a right community, not a strained, superficially pious community, “its soul well knit and all its battles won.” It will find its unity in work well done or attempted, in the love and help of fellow men, in the sharing of important inquiry, in social life, in practical service, in an awareness of a great world beyond its own bounds, in a faith that runs through every department of study, and in the effort, however awkward and at times frustrated, of trying to do

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the will of the Father, out of the knowledge and help of Jesus Christ.

Such a community will, of course, have standards of conduct and decent living, though not all church colleges will agree what the minor vices and the minor virtues are. It will be a community that, whatever its standards or its creative renunciations, will not believe goodness is ultimately a negative thing and that the good life consists only in the art of saying, "No." The discipline of the college will be firm and full of justice. But it will be full of true mercy also. When it lets its severest verdict fall on the one who has done most wrong, it will somehow convey that this verdict is given, not by saints in a strait jacket, but by men who are also, like the culprit, the "glory, jest, and riddle of the world," men who also need God's mercy. It will keep its love and its bet on the man or woman it sends away and hold open the door for his return whenever he wants to mean business and try again. It will show daily that life, under the power of Jesus Christ, can be touched to finer issues, that sin can be forgiven, that a man can start up again even after he has fallen flat on his face.

Such a community will not live off the afterglow of an old charter of the founding fathers or religious machinery that has lost its vital soul. We all know—think about it for a few minutes at any time, and how quickly we know—how easy it is to grow busy and tired and stale, our face turned away from the very door of our own house. Oddly enough, I know some Christian teachers who think a church college is too tame a place. They think it more stimulating to teach in secular communities, where the difficulties to be overcome seem more formidable, where the Christian has the excitement of contending for his faith against the opposition. One can understand this feeling and admire it. But to me (and I have taught in colleges and universities of both kinds), all this seems quite wrong. I know of no more exciting job in life than the task of the Christian community—of trying to prevent great things from becoming mere patter, of keeping fresh the faith of those, including oneself, who think they have already known what faith is. It is not easy to maintain religion as a living force, a gracious thing free from bigotry and smugness, the natural partner of intelligence and beauty and joy, not a pale afterglow but the light and fire and power of a living Lord who, with no strangeness about Him "save the strangeness of perfection," moved once in His own time among people, and made a community among those who shared or tried to share His spirit. Those who knew Him found Him becoming the daily "habit of their souls," the one to whom all things are automatically referred. And they saw that they did this, not just when they were alone, but in the fellowship of others. They began to see what it meant when "two or three" were gathered in His name. They discovered the power and the joy of the Christian community, just as men have rediscovered it in the later centuries. And this is what we must discover or rediscover, we who set up colleges in His name. To make this effort—humbly, earnestly, with what mixture of common sense and inspiration God will grant us—is our mid-century task. To try making it is to reaffirm, at least, the only right we have to exist at all.

And straightway over the hill come the questions. We have the will and know

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all this is so—but how? What are the ways in which you get a Christian community, once you want it, What are the practical chores? What are the points of debate?

III

A church college that is a Christian community must be a community of the mind. Its standards of work, its educational budget, its library, its laboratories, its love of excellence are attributes and conditions of its desire to serve God. It cannot palm off second and third-rate stuff in the name of piety. It must offer the freedom and the atmosphere that go with honest desire to know the truth. It cannot for ever brush under the rug the ideas and convictions hostile to its own. More than any other institution of our time, the church college has the chance to blend the cultures that made the Western world—the Roman care for practical affairs, the Greek love of inquiry and beauty, and the Hebrew love of righteousness and God. In its effort to avoid the withering breath of a merely secular view of life; the church college must not in its turn deny that life itself. As Professor John Dillenberger so well said, "Christians can confess that truth is disclosed in Christ; but they must be open to more of Christ's truth that occasionally comes from strange places." They cannot affirm a tight-lipped narrowness as anything very divine, "What a pity," the Reverend Sydney Smith used to say many years ago. "what a pity we have no amusements in England except vice and religion."

But if a lack of mind arises through the absence of beauty and truth and free inquiry, it arises also, in a church college, when students and faculty are uninformed about the truth of Christianity itself. We hear repeatedly that all departments of the college, not just the Bible department, have a common concern with religion. And, of course, this is so. "If religion," says Professor George Thomas, "is never discussed in any other department than the department of religion, most students will receive an education as completely secular as if there were no department of religion at all . . . Religious facts, issues, and implications should be dealt with in every division, department, and course where they arise naturally."

But how do you get a faculty willing and competent to make this overall contribution? Even in our church colleges a good many teachers do not really know much about the rock out of which they were hewn. They are busy people, products often of a specialized training. How do you give them the same desire to know the primary sources of Christianity as they would insist on knowing the primary sources of their own academic field? How do they keep current of the best religious thought of the past and present? This will be surely one of the main themes for your discussion. I hope you will be realistic—that you will speak not just of desire and right dispositions on the part of the faculty. I hope you will talk about the amenities a teacher ought to have if he is even to pretend to be the generously read, the liberally informed and cultivated person we all assume he should be. I hope you will talk of budgets, of salaries, and teaching loads, and sabbatical and research leaves, and a lot else that helps evoke on a campus a true community of the mind. Overburdened schedules, no time off for renewal, anxious worry over unpaid bills, mar-

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ginal or sub-marginal living for teacher and wife, and babies crying in the night can takes the edge off even the best man's desire to keep up with the most recent thought of Tillich, and Barth, and Niebuhr.

Some things, apart from the amenities of living, will help, of course. I think our own faculty is wise in its plan for a monthly voluntary meeting—a meeting apart from the regular faculty meeting—in which there is free and leisurely discussion of a previously announced book that is often a religious one. And wives are included, as they should be. On Sunday evenings, when students go to a faculty home for equally free discussion of some common book, I think something happens that builds community.

IV

What is most needed, I feel, is the presence of our campuses of a man I doubt if most of us have. I hardly know what to call him. He goes beyond the chaplain, the teacher in the department of religion, the student counselor, or the director of extracurricular religious activities. He might, if he wishes, teach a little, be dean of the daily chapel, and have direction of a student program. But his main concern would be seeing to it that religion passes into the mind of the community in its entire educational endeavor. He is given time to read widely. As he reads he passes on suggestions of books and ideas to faculty and students, showing them the bearing of new things in religious thought on their own departmental work. He keeps the campus aware of what is stirring in the wider world and in the great ecumenical movement of our time. He is the informing agent that sees to it that the relevance of religion to all thought is not lost. Others, many others, would be doing what he does, of course. But they would not probably have the two things bestowed on him: time and responsibility. Such a post would require high talents, complete devotion, a sense of humor, and proportion and uncommon horse sense. Otherwise the man I speak of would either soon become a college president or be shot at from behind the bushes some night on the way home from work. The right man could, I believe, do more than any other person, perhaps even more than even the most successful chaplain, in helping a church college to become a Christian community of the mind. At least, I propose him to you—in the hope that you can tear him apart.

V

I suppose we will also be debating the question of whether the faculty of a church college should be composed exclusively of members of some evangelical church or whether, out of a principle of diversity, we should admit to our faculty fellowship men and women who, though appreciating the purposes of a church college, are not church members. There are strong arguments on both sides here, and often more temper on the subject than I somehow manage to feel. I believe it wise that a church college should not infrequently hear the voices of those who do not share its views. This rub of contrary opinion is useful for keeping our own truth re-examined, for keeping it warm and fresh. I wish, indeed, as many of you surely wish, that our friends and the general public would not always assume that

the reason you invite a man to speak on the campus is that you agree with him—otherwise you wouldn't have him. When will they come to see that one of the reasons you ask some people to come to see you is that you don't agree with them. But, even so, I cannot see anything disgraceful about having a faculty composed of church members who have a common educational aim, provided they are not chosen just because they are church members. You can have a faculty made up, one hundred per cent, of nominal church members and have no vital religion whatsoever—though I think it fair to add, you are not likely to have so poor a result. Indeed, if you put the whole burden of diversity in a church college on four or five unchurched teachers, I'm not sure you are being very good to them. For one thing, they would be under the practical necessity of never allowing themselves to become converted, lest their own peculiar usefulness to the college be lost. To be sure, John Stuart Mill used to say that no man can state another man's truth. But this ideal suggests a diversity that not even the richest university budget can support. There isn't money enough to represent bodily all the varying shades of human opinion. For my part—and I know how many of you will not agree—I see nothing wrong about a church college faculty composed of church members, provided the principle is not taken as assurance of vitality or enforced without benefit of Christian understanding when an occasional instance demanding such understanding actually arises. What I do think important is this: that the faculties of church colleges should have, along with their Christian convictions and desires, a respect for differing views and an honest, open-handed desire to follow knowledge where it leads.

Whatever their membership, the faculty of a church college will teach, of course, by silent example and attitude as well as by precept and spoken word. Students are quick to catch the nuances of a teacher, and the nuances of a faculty soon compose no small part of the community mind. These pass into classroom, counseling, social life, and the whole fabric of a place. In counseling, however, one cannot put all one's faith on the nuances or on understanding or even the ability to listen. Sometimes in counseling one has to crack right through the superficial levels of a problem and go straight and plain to the religious depth involved.

VI

A church college must be more than an intellectual community. It must be a community of worship. Church and chapel are the laboratory side of a church college. Rightly conducted, they can be its heart and soul. You will debate, I assume, about compulsion and non-compulsion, about whether chapel should be daily or once a week, whether some chapels should be sacred and others secular, or whether there is a happy combination at times in which the religious and worldly elements of life are blended in such a way as to suggest all life as a sacred thing. We all seek wisdom here, and probably nobody feels that what he is doing is surely right. I have one strong prejudice—that something is lost in the campus community when a chapel or convocation is held only once or twice a week. I prefer four twenty-minute chapels or convocations a week to any two one-hour chapels a week that I

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ever saw. And I suspect, with less assurance, that an occasional or even frequent mixture of the so-called secular and the so-called sacred is healthy and natural and good for the soul. I see nothing irreverent or misguided in opening any convocation with a hymn or closing a talk on the most worldly subject with a prayer. All life is sacred, and this too is a phase of the community of all things. Moreover, I think religion prospers sometimes when it comes in side glances and with a note of surprise. Hazlitt says somewhere that our love of great literature comes to us very often by our being suddenly met with it, when we least suspect. He says such experiences have in them a certain wonderful "element of stealth," and this is worth reflecting on. Be it clear, however, that I am not advocating that all worship be haphazard. At the heart of a church college must be an experience with worship that is formal, dignified, ennobled with great music and great language, touched with high beauty that may often be the beauty of plainness, worship that is both the private and the corporate outpouring at its best of the greatest of all our thoughts—our profound gratitude to God and our sense of His glory.

You will debate, of course, as to how the community of a college is best served by religious emphasis weeks—whether one leader should do all the work, or whether a team of men and women should be in charge. Some of you prefer no such week at all, but rather a series of occasions following the thread of a common topic, perhaps four or five times during the academic year. Whatever you decide, I assume you will not object to periods of such emphasis on principle. I once knew a student who thought it absurd that a church college should have such a week. "The Agricultural Experiment Station might just as well have a farm week," he said. Actually, I think it does have one. And a community needs such high periods for its own good health. "Nations touch at their summits," Walter Bagehot once said. And people do, too. There are hours of authority that have, as Emerson saw, an influence over all the rest of life. We need not scorn them nor imagine them useless in giving us a common experience of great things.

VII

You will think also of the community of work—those many undertakings of students that we perhaps wrongly call our "extracurricular" religious program. They are rich and varied on most campuses that I know. The real danger is that such activities on a campus are likely to fall into the hands of the few, who resign themselves too often to the fact that they are a few. Experience tells them that the others are not interested, and some are scornful. Perhaps so. But I have always noticed that on any campus, when a direct invitation is given to even the most unlikely person to do a job of Christian work he is usually willing to try—surprised and awkward though he feel. We ought to give more such invitations. In a real Christian community there may be—there almost has to be—the little group that carries the main burden. But the passion of this group should be to enlarge its own circle, to break beyond the bounds of a little religious cabal. I think God helps any such effort when it is really made. To the most unlikely soul He shows a place in

His kingdom. 'It doesn't take much of a man to be a Christian, but it does take all there is of him.' There is a role for everyone in the Christian community of work.

The Christian community will also be a ventilated community, otherwise its mind, its worship, and its work are not what they should be. This ventilation will come out of a liberal knowledge of the humane past, out of a concern for world affairs and the problems of mankind. It will come also out of a community's realization of its wider meaning, its meaning as a part of the great ecumenical movement that is the twentieth-century hallmark of our Protestant faith. This movement demands intelligent and informed lay men and lay women. I know of no place they are more likely to come from than from our church colleges.

The Christian community is a community of the right size. I can think of no problem of this week more important than that of deciding what answer a Christian college will make as to its size in the coming days of pressing enrollments. Pressures on every hand will be ready. Some schools may welcome and have room for added numbers. But surely the best Christian community is somehow related to the number of people it can really serve, in the personal, human context that goes somehow with religion. We break trust if, out of some mistake or sentimental principle of accommodation, we offer shadow for substance. Dr. Clarence Little used to say that the small colleges were always going round bragging about how small they were in order to get bigger. It is a temptation to be resisted. Our task, to paraphrase some words of Dr. Howard Thurman, is to put a crown of learning and character above the heads of young men and young women "to see if they can grow tall enough to wear it." One does that much less well on an assembly line or in a community that has lost its sense of people as individuals.

VIII

Above all else, the church college will be an evangelistic community—evangelistic in its desire that there be some ultimate reflective commitment to Jesus Christ. This evangelism will, on the whole, be a quiet thing. It will proceed by an effort at reason and knowledge, by legitimate appeal to the heart and the soul, by the witness of men and women in their lives. No church college will have **a religious test for graduation**. It will love the child of doubt as much as it loves the child of faith. But its hope will be steady and perfectly clear and unashamed—that every member of its community will know the things of God because every member knows His Son.

At the very heart of a Christian college must be Christ himself. It is a community, not so much out of "what" it believes, but out of "Whom" it believes.

Let us put at the center of our community, not one who was just another great man, but the One who was what He said He was—the Incarnate God. The truth of Him is mercy and peace and loving-kindness and commitment to a life that in itself is a triumph over death. This is the most important thing, religiously or intellectually, that any Christian community can know or say. The promise of this is as old as Pentecost: "I will pour out my spirit upon you." For Jesus

of Nazareth, a man approved of God, is the suffering servant, the risen Lord, the King of Glory, and the Light of the World. And "this promise is unto you and to your children."

Communities, like men, are seeking what Mr. Aldous Huxley has noted as the desperate paradox of our contemporary life. We want to be authentic individuals, with a selfhood that is meaningful and real. And, at the same time, we would transcend ourselves altogether. For so many this transcendence is but a low form of self-escape—in drugs, alcohol, being busy, or, to use Mr. Huxley's own phrase, "ordinary sex." The problem is to find something worth escaping into—something, rather, worth transcending into. The church college is a distinct thing in American life because its central intelligence is the answer to that human problem. That is its life. That is its community.

"We need One," said William Temple one night to some friends in London, "we need One who shall give us a call greater than that which the nation has given us . . . a call to dedicate everything to His service . . . We may reject, if we like, as Jerusalem rejected, but it does not stay the coming of His Kingdom. The very rejection was made the means by which He put forth His power, and the cross of shame to which they nailed Him is the throne of His glory."

Summary of Panel Discussion following Dr. Lowry's Address

John Davis: As a member of the faculty, I want to address myself to the role of the teacher in a Christian college. I raise two questions: (1) What shall we teach? (2) How shall we teach? The teacher in a Christian college will seek to teach the truth as zealously as the scientist in the laboratory instructs the young apprentice. He will not shave the truth in order to bolster up a particular religious dogma, regardless of how valuable he may think the influence of that dogma. But, his responsibility extends beyond this—to share his commitment, his faith, his sense of values, and the meaning of life as he sees it with his students.

This does not mean that he indulges in indoctrination. He is not a propagandist, as a Communist or Fascist teacher is. He is first of all concerned about the student as a person, and assumes responsibility for leading his student into creative and redemptive modes of living. Propaganda differs in that it seeks to influence persons unduly, until they know neither the basis for their actions nor the implications of their actions. Propaganda is vicious and evil; it degrades the person so motivated to the status of a tool. Propaganda makes the individual, who should be viewed as the criterion of all values, merely a means to an end. It is not a Christian act to subject another person to such propaganda. But, the Christian teacher, in letting

Members of the panel were John Davis, Professor of English, Hiram College; Thomas Jones, President of Earlham College; Kenneth Andeen, Associate Professor of Religion at Augustana College; and, Jameson Jones, a student at Vanderbilt University.

his students know where he stands on the great issues of life, is not saying to them, "You must believe this, because I say it is so!" Instead he takes seriously the injunction of Alexander Mickeljohn, more than a decade ago, "In the light of my experience and reflection these are the things which seem most valuable to me; how do they look to you, upon your examination?"

Teachers are a vital part of our age; we cannot be mere spectators or dilltantes, having no part in the great issues. We must, however, preserve a fine sense of tentativeness, a Christian humility which makes possible changes in our views with new knowledge and experience, and a practical pattern of action in light of the Christian faith and the knowledge in hand. The motto of the liberally-educated Christian teacher is: "Gain all the knowledge and experience you can; then act in the light of it."

The second question, concerning method, suggests that the Christian teacher should employ methods congruent with the Christian estimate of man and which serve as positive examples of that faith in life and action. The Christian teacher will be careful to observe all aspects of the nature of the student and so teach that the various facets of his personality will be developed. Again, the Christian teacher will maintain a democratic atmosphere in his work with students, which constantly holds to the thesis of the student's responsibility and worth before the Creator. The Christian teacher cannot employ dictatorial methods, but create an atmosphere devoid of fear and hostility, in which true learning can take place.

Kenneth Andeen: The chaplain has the special responsibility of demonstrating the vitality of the Christian life on the campus. Christians according to the Acts, are called to be "men of good report" (good character), "full of the spirit" (persons of deep conviction), and "sound wisdom" (competent scholarship). In his person, the chaplain should present a positive contribution to the whole of the Christian educational community, by being that kind of a Christian. Moreover, the unique contribution of the chaplain is that he is to be a Christian pastor. We need "counselors", but the pastoral responsibility includes in it the love and mercy of the Gospel. There are many personal problems which develop, and other inter-personal problems which affect the lives of persons in classrooms, dormitories, and throughout campus-life. At this time, the pastor as chaplain probes to the bases of such problems until we can once again grapple with the issues of "sin and grace," always referring the individual to Jesus Christ. Despite the varieties of faiths, the Christian pastor on a church-related college campus has the responsibility of referring problems to the Christian understanding of both evil and the mercy of God in Christ.

The chaplain should not be a mere "director of religious life," but he should so guide the voluntary religious groups that creative possibilities in worship and discussion can be explored. He makes himself a representative not only of the traditions of the campus, but also the heritage of the church; in bringing these together he seeks to preserve and to move into new areas that which is of greatest value and significance; traditions can frequently be broken through in order to

PANEL DISCUSSION — LOWRY'S ADDRESS

gain more vital religious experience in our groups. Chapel services should express the sense of responsibility felt by the entire college to bring the whole of campus life into the presence of God. This can be the integrating experience in a college Christian community—for it involves worship and obedience. In most instances, it is also true that the chaplain is, in some sense, the representative of the church. As the church does part of its work as mission, the chaplain must be a man of strong faith, who can say, with St. Paul, "I am not ashamed of the gospel: it is the power of God for salvation."

Jameson Jones: I want to raise some questions which may be typical for all of the students in our Christian colleges. Dr. Lowry has stated that the reason for the Christian college's being is that it may be the Christian community. Do we really believe this to be true? There are many who believe that its primary purpose is indoctrination, in the best sense of the word—i.e., to pass along learning from one generation to another. This means that for many students education is merely endurance—work, eat, sleep, and keep on living. This is the impression we get from many of our professors, who also believe that class is merely to be endured. This is what we are *not* saying here! The truth—put in a framework of meaning beyond it—as sought in the Christian community is not a matter of endurance or merely passing on information; it is fellowship, worship, and *agape*, or the acceptance of persons by one another. The student who feels this acceptance can approach his teachers or president; and the meaning of Christian community is this acceptance, full integrity between persons, and full belief in the sanctity of persons in encounter. Yet, such love is so often missing between teachers and students—if someone offered me a dollar for each professor I have known who was willing and ready to meet me, I could not get home on a bus!

This is the basis of the Christian college—the sanctity of persons, and that in community, together we learn and discover the meaning of our faith. When we are met as persons, and accepted by one another, then we begin to understand the meaning of community and the distances which normally separate us are overcome. To the teachers and administrators, we must say: Do what is possible to bridge the gap between yourselves and students; show that you love and care for them; accept them and give them the assurance that you are concerned about their maturity. You have the experience and the wisdom; we need also to have your concern and love. We can give the vigor of our younger minds. Then, together in community, we can love, worship, study, and search out the truth that will make *men free*—the truth of God! It is our task to join together in a community of learners, so that together we may all achieve the crown that is above our heads. As we lose our own lives in the common enterprise, we can meet one another half-way.

Thomas Jones: The nature of the college Christian community in its diversity and its inclusiveness, and in the cohesiveness of all persons who are represented in it and who are dedicated to the college's mission is a community, because it is a group of persons with understood and accepted purposes. It is the administrator's responsibility to keep clear the goal and purposes of that community, and to

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articulate these within the college and beyond it. We must be willing not simply to follow the glamour and bigness of other types of institutions, but to set forth our Christian goals clearly and to work toward them with vigor and devotion. We can do this if we remember that we have a distinctive role to play, that as colleges we emphasize (a) the individual human worth of each person, (b) the need for devotion to social concern, balanced by (c) intellectual and spiritual discipline, checking our commitments with the results of science and all sound knowledge, and (d) mutuality of agreement, exceeding the principle of having the majority dominate the minority, and based on the realization that what we need to do is that which is best for the whole community. Such a program rests on experience, integrity, and vocation.

The Christian College Speaks to the Educational World

THEODORE A. DISTLER

BOTH OUR POLITICAL CONCEPT of democracy and our American concept of higher education are rooted in the fertile soil of the Christian religion. From the very earliest days in the history of our country religious groups have sponsored schools of higher learning; indeed, it is one of the unique characteristics of higher education in America that from its earliest days it was promoted by the Church; and only when a certain type of secularization set in, when certain types of professional schools were established did it happen that colleges were sponsored by agencies other than a specific denomination of certain religious leaders in a community.

If we were to investigate the charters of the earliest of our colleges and universities, I can assure you that the philosophy they share would be that Christian humanistic doctrine advanced by Erasmus. The great humanist of the early Renaissance insisted that a sincere study of the arts and sciences leads to virtue, and that virtue leads to faith, and that faith leads to a knowledge of things divine. From this sincere and deeply felt religious devotion, our forefathers felt, arises a virtuous and most blessed union of genuine fellowship, true knowledge, liberty and justice.

It was, therefore, no accident that those who founded Franklin College in 1787 should describe, in the preamble to the charter, the purpose of the college in the following words: "To preserve the principles of the Christian religion and of our republican form of government."

The Christian faith continues to have something to say to the educational world which is just as relevant as what it said during the 18th century to institutions of higher learning. I believe that the Christian faith, in our day, is saying at least three very important things.

The first of these is an admonition—*Be the best kind of college*. Certainly the most important function of a college is to be a good college.

This is its primary function. A Christian student is called of God to be first of all a student, and a Christian professor is called of God first of all to fulfill his academic calling. It cannot be otherwise with the college itself; it has come into being for the purpose of being an educational institution; this is its primary task.

One of the literary media through which the Christian faith is attempting to make an impact on the educational world of our day is *The Christian Scholar*, of which J. Edward Dirks is the editor. In the March, 1954 issue, Professor Dirks suggests that the church-related colleges "serve as reminders that some of the most significant initiatives for higher learning, especially in the liberal studies intended to assist persons to be free to live creatively in a free society, are to be found in the Hebrew-Christian heritage. These colleges are at work today, in a new way, to discover the specific implications of the enduring conviction that the education of free

Theodore A. Distler was president of Franklin and Marshall College when this was presented; on July first he became Executive Secretary of the Association of American Colleges.

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and responsible persons must have as its context the heritage and values of high religious faith."

The Christian faith, therefore, insists that the college must be concerned, not only about the preparation of chemists, and physicists, and doctors, and lawyers, and theologians, but, also, about the education of the whole man. The college graduate should be at home in the liberal arts so that with the perspective of the experience of the whole human race in his mind, he will be as free as possible from prejudice, from bias, from discrimination, thereby being prepared to participate creatively in a free society.

Among other things such an approach should free the student from the over-emphasis which our society places on gadgets, styles, and things in general. Several years ago the Phi Beta Kappa Key Reporter reported an incident which is an excellent illustration of the kind of freedom which I have in mind.

"And I think of the Saturday morning when I was dawdling across the campus, putting off the moment when I must go to work in the library. My history teacher caught up with me and slowed his steps to mine. He was an old man, the best-known of any of the faculty in the outside world. Rarely did he give a high mark in his examinations, and then only for some instance of original thinking. His thick, gray hair, bright blue eyes and firm chin spoke of vigor and independence. I liked his courses. This day Sammy, as we called him, was in a genial mood. He asked if I were going to hear a certain famous preacher who was to speak at a meeting for the students the next afternoon. I answered flippantly, with unusual daring, that I wasn't because I had no new hat to wear. The blue eyes turned a sharp glance on me. 'But child,' he said, 'hasn't anyone yet told you that the object of a college education is to learn to disregard the externalities of life.'"

The college should educate the whole man so that the graduate can be among those who most purely serve humanity in the purity of their devotion to what is undying in greatness of thought and nobility of achievement even as the past has brought them forth and the future shall be guided by them. This is an inherent obligation which a liberal education bequeaths to its students. On the stone wall adjoining the entrance to the Pomona College campus are words which describe this goal for every college and university:

"They only are loyal
to this college
Who departing
Bear their added riches
In trust for mankind."

The Christian faith insists that the first responsibility of the college is to give its students as complete an education as possible so that its graduates will be free and responsible citizens.

The second thing that our Christian faith is telling us today is in the form of a warning—*Be aware of the limitations of human knowledge.*

The Christian faith must help the college to discover that man is only a creature and, therefore, incapable of ever discovering the whole truth about the universe,

about man, about God, and about man's relation with God. Since man is finite, his mind is not able to comprehend the infinite completeness of reality. Therefore, the scholar must approach his task with humility and with reverence.

This aspect of the Christian faith speaks especially to the academic devotees of the cult of *objectivity*. Many college instructors have received their training, not only in specialized fields, but also in an academic atmosphere which places a premium on the authoritative value of laboratory research and the almost absolute insistence upon objectivity.

The Christian faith raises grave questions about the validity of scientific objectivity. Even in the most exact sciences, the scholar must begin with certain presuppositions about the nature of reality and about man's capacity to have intercourse with reality and bring back data which is rational and reliable. When a biologist looks through a microscope, he has to assume that the microscopic universe exists and that it functions in a rational manner; he has to assume further that his optical apparatus will make an accurate report to his mind, which he also assumes to be rational; he further assumes that his mind is capable of coming to a rational conclusion about this experience. The astronomer must even assume that the star he is studying through the telescope actually exists, for all that he sees is the light that left the star fifty years or more ago.

It is certainly true as Professor Dirks suggests, "that God intended man to be rational, i.e., to use his mind with vigor and discipline to explore the questions of the human spirit, to expose false judgments, and to define fruitful avenues of truth. At its best, the mind is alerted and moved to action as it becomes cognizant of mystery—the mystery of our life, our world, our calling of God."

The academic enterprise is challenged to acknowledge this mystery and to be at work in the cause of truth. It seeks truth in the confidence that this is the vocation of the mind of man; it relates its insights into truth to the full range of our common life; and it conceives of truth not as the terminus of exploration, but as the light in which men can walk courageously and confidently toward the liberty of the Kingdom of God.

Frankly, this whole matter has been stated fully and movingly in that famous portion of Book XII of Milton's *Paradise Lost*, that passage known as "the sum of wisdom". May I recall these words for you: (Adam is speaking to Michael)

Henceforth I learn, that to obey is best
And to love with fear the only God, to walk
As in his presence, ever to observe
His providence, and on him sole depend,
Merciful over all his works with good
Still overcoming evil, . . .
To whom thus also the Angel Michael last replied
This having learnt, thou hast attained the sum
Of Wisdom; hope no higher, though all the Stars
Thou knew'st by name, and all the ethereal Powers,
All secrets of the deep, all Nature's works
Or works of God in Heaven, Air, Earth, or Sea . . .
only add
Deeds to thy knowledge answerable, add Faith
Add Virtue, Patience, Temperance, add Love,

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By name to some call'd Charity, the soul
Of all the rest; then wilt thou not be loath
To leave this Paradise, but shalt possess
A paradise within thee, happier far.

And while we are quoting from Milton, it is well for us to remember another phrase equally pertinent to a failing sometimes apparent in our Christian higher education. I refer to the phrase "Be lowly wise." I suggest it to you as an antidote to that attitude that sometimes arises to claim that only Christians have a monopoly on the truth.

The Christian faith is sufficiently humble to recognize that in the search for truth many minds make contributions, not only Christian but others as well. The Christian College is a better college when it confronts a living challenge "to prove the *faith* that is in it."

As Professor John Dillenberger of Columbia asserts "the vitality of Christianity, including Christian institutions, depends upon a genuine encounter with outlooks upon life which are not specifically Christian." This means that a college must encourage tension and inquiries in the midst of which truth is found, enlarged and renewed. For this reason some of us do not believe that the Christian faith demands that all instructors be Christian, but it does demand that all instructors be competent men in their fields, whose ableness includes an openness to truth from whatever quarter. No one would deny the rights or even oppose those Christian Colleges who feel that all members of their faculty should be members of an evangelical protestant communion but those who conceive of a larger mission for the Christian College would hold with Sir Walter Moberly "in the present state of the world, Christians themselves ought not want an all Christian University." Whatever our stand, let us remember that we even as Christians have our limitations and that all men and institutions are under the judgment of God.

And finally, Christian faith invites us to *be prepared to create a Christian community.*

Our generation is aware of a fresh insight into the corporate nature of the Christian religion. It is difficult, almost impossible for one to be a Christian in isolation. This is especially true in the lives of persons and the academic community. Only within a fellowship of love and mutual recognition and respect is it possible to have persons grow into that integrity of life, sense of meaningfulness, and courageous stalwartness of thought and character which the Christian faith demands.

The Christian faith, therefore, suggests that the college move in the direction of becoming a community of scholars who share a Christian faith, hope and love. In such a community persons may find breadth of outlook, depth of insight, sympathetic appreciation for differences of opinion, unfettered educational opportunities. Clearly no such educational institution exists, but that should be the ultimate goal.

This concept of community must include students as well as instructors. It does not imply uniformity, but it does imply that members of the administration, members of the teaching faculty, and the students are all bound together by the de-

mands which the search for truth places upon them. In practice it also means that certain extra-curricular experiences will be shared experiences—on the athletic field, in the assembly hall, historic celebrations, corporate worship, etc. To the extent to which a sense of community is developing on the campus, an inter-collegiate track meet becomes, not a project of the Department of Physical Education but a concern of everybody on the campus. This ought also to be true of an intercollegiate debate; of an art exhibit; of a dramatic presentation; of a research project in chemistry; of a Founders' Day Program; of a religious service.

For the Christian college this concept is not synonymous with "college spirit," important as college spirit may be. The New Testament term is "koinania," sometimes translated by the English word "fellowship," which suggests that all the members of a college community are aware of a common vocational concern, the pursuit of learning. As the members of a hunting lodge constitute a temporary community, created by the communal motivation to pursue wild game, so the personnel of a college or university constitute a more permanent community created by the communal motivation to pursue learning. In the Christian sense, the pursuit of learning becomes a search for the truth about God, about God's universe, about man, the creature, and about man's relations with God, his creator.

These three statements, then, Christian faith addresses to us today: (1) Be the best kind of college possible; (2) Be aware of the limitations of human knowledge; and (3) Be prepared to create a Christian community. By heeding these three, it appears to me, we will be assured that our Christian colleges will be able to meet the challenges of this central decade of the Twentieth Century so crucial in the life of mankind.

A Comment on the Relation of the Christian College to the Educational World

TERRY WICKHAM

Dr. Distler has presented three basic challenges which the Christian faith presents to modern education. There is an ever-present danger that we shall smugly assume that our colleges are "the best kind of colleges" simply because they are ours and not upon the basis of rigorous self-examination. We take great satisfaction from the fact that, historically, the independent liberal arts colleges always have been pace-setters. Down through the years it has been on our campuses that much of the pioneering has been done, and on our campuses many forward-looking ideas have been developed. It is reported that more than two-thirds of the individuals listed in the current edition of *Who's Who in America* are on our alumni lists, although most of them were graduated at least twenty years ago.

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But, Dr. Distler's challenge is for today! Is every young man or woman who is now a student in our Christian colleges in a better situation—for him—than if he were in a secular institution? This question can be spoken to by noting that we boast of two distinctions. As Christian colleges (1) we claim complete freedom to seek the truth wherever it may lead us, with neither the government nor any other outside force limiting us in matters of faculty, curriculum, or program. And (2), by refusing tax support, we establish our right to choose our students. Clearly, then, we can never be satisfied that we have met Dr. Distler's first challenge until for every one of the students we do admit, our college situation is the best one available for that student.

II

In presenting his second challenge, that we shall "be aware of the limitations of human knowledge," he placed his finger upon a more controversial point. Surely, in this company there will be a few who will claim that all of the truth can be discovered by human beings through the methods of scientific objectivity alone. Most of us will insist that an adequate philosophy of life will include a strong Christian faith. The practical question is: How shall we implement this principle in our Christian colleges?

I find myself in some disagreement, if I understood him correctly, with Dr. Distler in this matter. If he is suggesting that in choosing instructors we should deliberately seek to bring in some who are non-Christians, I must part company with him at this point. His insistence is correct that all instructors must first of all be competent men in their fields, men whose ability includes an openness to truth from whatever quarter, but *in addition*, they should be persons of Christian faith, humble men, "lowly, wise men", men who are striving to be true Christians. They need not be "preaching" Christians, but they ought to be "practicing" Christians who cherish Oliver Goldsmith's comment: "You can preach a far better sermon with your life than with your lips."

A quotation from an article in *The Christian Scholar* will serve to emphasize the point I wish to make.

"Abraham Lincoln, illustrating the kind of tolerance which he found intolerable, described the frontier woman who saw her husband grappling with a dangerous bear. Feeling that she ought to be involved, but reluctant to take a stand, she pointed to the extent of shouting: 'Go it, husband! Go it b'ar'!"

"To draw a comparison with higher education is to indulge in caricature. But educators are partially responsible for such caricatures. For while no college actually practices such a philosophy, some educators talk as though they did. They occasionally give the impression that the job of the college is to hire a collection of people, certified competent by advanced degrees, and turn them loose on anybody who pays tuition, with a lusty shout of 'Go it!' to all concerned."

A Christian college is weakened by the presence of instructors who are "neutral" towards the Christian faith. The competent instructor who is striving to be a Christian does not act as though he has a monopoly on truth; he will let his students see alternatives which others believe to be truth and will encourage his students to make their own judgments and decisions. But, secure in his own Christian faith,

COMMENT ON CHRISTIAN COLLEGE SPEAKS TO EDUCATIONAL WORLD

he will teach and he will live as a "practicing" Christian.

A Christian college should try to be a community of scholars all of whom share a Christian faith, hope, and love. Human weakness will prevent any college from ever reaching that ideal, but to seek for less is a step in the wrong direction.

III

From Dr. Distler's third challenge—to "create a Christian community"—let us move quickly to a consideration of a wider concern, the relationship of education in the Christian college to government and other educational institutions in the United States. Here I propose a fourth challenge: to keep ourselves completely free of dependence upon governmental financial support. If America is to be a country in which each individual is accorded full respect as a person, a considerable number of her young men and women must get at least four years of education under teachers who are not on a government payroll, and in colleges that are free from outside pressures. We must not permit ourselves to fall under the shadow of governmental control.

A strong system of public schools, controlled by the people, is the indispensable base upon which to build a sound program of education. The education of teachers for the public schools is one of our most important functions. But the education of citizens who understand the importance of having the control of public schools directly in the hands of the people themselves is scarcely less important.

A few years ago some of us, under the leadership of Dean Luther A. Weigle of Yale, presented our views on this matter, as follows:

"Faith in God, the God of the Old and New Testaments, and faith in men as His responsible creatures have inspired our life and our history from earliest colonial days. This faith is embodied in our laws, our documents, and our institutions.

"The public schools should expose our children to this point of view. As far as the school can, in view of the religious diversity of our people, judicial opinions, and our own American traditions, it should teach this common tradition as the only adequate basis for the life of the school and the personal lives of the teachers, the students, and the citizens in a free and responsible democracy."

We have a great opportunity: to provide the teachers and the citizens who will keep America's public schools effective agencies for the preservation, promotion, and improvement of our way of life. A basic element in the success of our public schools has been the fact that we have kept control in the hands of the people themselves. The autonomous school district, electing its own board, employing its own teachers, etc., is the firmest stronghold of our way of life.

We in the Christian colleges are challenged to solve our own problems in our own way, to maintain our independence, and to provide for our students the freedom to seek the truth wherever it may lead! May God give us strength to meet this challenge.

The Basis of Relationships of the Christian Church and the Christian College

ROY G. ROSS



IT WOULD BE DIFFICULT TO FIND a theme of more logical and real interest to me as the executive officer of the National Council of Churches than that which has been assigned to me for this evening session. I might well have been asked to discuss the various practical operations and relationships of the Council in the field of higher education, but it is my conviction that if we see the significance of the ties which bind together the Christian church and the Christian college, there will be no problems of function and relationship which we cannot together solve.

As the Planning Committee for the National Council of Churches did its work, it was unanimously assumed that the Council should have a strong operational unit in this field: *first*, as a means of two-way communication between the church and the educational institutions of the nation, and *second*, as an avenue for providing those interdenominational services which are essential to a strong program of Christian education throughout the nation.

While our concern is with the Christian college, this is not of course the sole concern of the National Council's Commission on Christian Higher Education. That Commission tries in every way to encourage the Christian community of learning on all campuses, state and private as well as church-related. Its concerns include the seminaries of the nation and their students. Its responsibilities include the development of the potential meanings of Christian vocation, involving commitments to the church's ministry both at home and abroad; also the maintenance of leadership for fostering the Christian faculty movement; as well as a considerable scope of special services to church-related colleges.

I

The question of the hour is the basis of relationships of the Christian church and the Christian college. I begin with a statement of Arnold Toynbee in which he says, "For a number of generations, we have been attempting to hold to Christian practices without professing Christian beliefs. Christian behaviour which is not supported by Christian faith is a wasting asset."

If this statement be true, it presents a grave challenge to both the Christian church and the Christian college for they are the institutions which together are responsible for keeping religious faith alive in the world. Whether or not Arnold Toynbee is right about our current situation, it is important that we should periodically examine our relationships and scrutinize the basis of those relationships to make certain that we are operating with a maximum of effectiveness.

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RELATIONSHIPS OF CHRISTIAN CHURCH AND CHRISTIAN COLLEGE

I would like to examine with you, *first*, the similarities between the church and all educational institutions, *second*, the differences unique to both the church and such educational institutions and, *third*, the implications of these similarities and differences for working relationships, with special attention to those affecting the Christian college.

II

Both the church and the college are partially, though certainly not wholly social organisms. As such they are responsive, though we hope not completely submissive, to their environment. The message (the sermon in one case and the curriculum in the other) of each reflects the dominant moods of time and place. Today, for instance, they reflect the scientific age, technological development, universal communication and commerce, inter-penetration of cultures, experience in world government. As every college person well knows, response to environment is also reflected in many other ways than in the message. Poverty or opulence, race, social and economic status are reflected inevitably by both church and college, in buildings, equipment, customs, art forms and practices, as well as in the natural selection of the people who make up the organisms at any given time and place.

Both the church and the college, being social organisms, must have a relevance to their environment. But I hasten to add that both are similar in a second respect. Neither the Christian church nor the college can be dominated by the mood of its environment. Each institution has a mission to perform which is not completely circumscribed by locale or calendar. Each works upon and modifies its world. This is true of all living institutions to one degree or another, but the college and the Christian church are different from others and similar to each other, in that it is their mission to work change in the world and in the minds of men. Neither institution will happily accept things as they chance to be.

The reason that these organisms cannot be mere creatures of their environment is rooted in the fact that both derive their basic purposes from outside their organizational life. Herein is found a third similarity. Neither the Christian church nor the college dares live for itself as an organization or an institution. If either the church or the college lives for its own glory (and the temptation is always present and frequently overwhelming) and seeks to become self-sufficient, it is no longer Christian. It has short-circuited itself and cut itself off from its creator. It no longer has a significant role in society for it surrenders its most distinctive feature.

With more of our educational institutions there is a fourth similarity, since many of these institutions were founded by the church and all share our American culture which has been historically a Christian culture. Out of the tested and living Christian tradition most of our American institutions of higher education have a predominating conviction that man is created by God and can stand with dignity and strength in His image. Most are convinced that love is better than hate in encouraging man to reach his potential and in binding man to man as brother is to

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brother. Both know that man is imperfect and that he sins and that he can bear himself only if forgiven and forgiving. Both know that when forgiven, man can work again to increase his knowledge of truth and love. Both turn to the Christian and Hebrew Bible and look upon it as the Word of God that sets man free.

III

Basic as the similarities may be between the church and the college, the reason for their separate existence lies in their differences; not in their similarities. This implies that their uniqueness should be encouraged, not discouraged.

The basic task of the institution of higher education is with respect to truth. It is the academic community's purpose to engage persons in the corporate search of truth, in an inquiry into and an interpretation of truth, and in a communication of truth to the areas of our common life beyond the institution's own walls. And, all of its task is to be carried out as the nature of truth itself appears to demand. The dual condition of the task is sincerity or integrity, and competence or scholarship.

There are, traditionally, two aspects of the task. The first of these is the rediscovery of the wisdom of the ages. The second is the application of that wisdom and the on-going discovery of knowledge to the current problems of individual and group life. Included in the second is the concern with the extension of truth into new and uncharted areas.

Some would put the emphasis on the cultural aspects of knowledge, as did Charles W. Elliott when he defined the ideal of Harvard as "the enthusiastic study of subjects for the love of them and without any ulterior motive." Others would point to education's more practical aspect, emphasizing the role of knowledge in controlling the conditions of modern life. Both sides agree that the pursuit of knowledge is the reason for the university. But, to give primary emphasis to either emphasis to the neglect of the other, makes for an imbalance in education's influence for good in the total culture.

In all sound education, and certainly in that education which is viewed from Christian perspectives, there are healthy and creative tensions between the need, on the one hand, of conserving the accumulated truth of the past, and the other need of delving into the unknown frontiers of new knowledge—between a detachment which retires from the immediate affairs of men, which contemplates the basic nature of the universe as seen by the masters of human wisdom throughout the ages, and a sense of immediate relevancy and urgency which should come to grips immediately with a multitude of life's current problems which need early solution. Such a tension is inevitable and should be encouraged, for it is true that education has the task of transmitting the cultural heritage and, as it does so, of transforming that culture in the present and for the future. If we ignore the past and minimize an historical perspective, we cut ourselves off from the rich resources of the cultural heritage, both its wisdom and its faith; if we involve ourselves only in the conversation of this past, the future will move upon us without having the

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opportunity of incorporating the heritage into the future. In other words, any tendency of emphasizing the one while depreciating the other tends toward a type of provincialism which is antithetical to liberal education and to a Christian understanding of both history and the present range of responsibilities.

I emphasize this matter of tension because it is characteristic of life and education is preparation for life. There are today world-shaking issues at stake. Freedom of political thought, freedom of education, freedom of religion are at stake—not just abroad, but in our country. The college nor the church dares retire into complaisant contemplation of history. We must keep our students and our total citizenship well grounded in the knowledge of the ages but encourage them to come to grips with the thrilling though awful issues of present day living.

We must push out the frontiers of knowledge, however inconvenient this may be, to established academic patterns. At the same time educational logistics demand that we never allow the supply line to the fountains of knowledge to be broken.

However, left unchecked by the companion necessity for detachment, truth could become completely shackled to current necessities and cease to speak to man. The catalogue of the average college or university reveals the rather alarming extent to which this marriage of convenience has already been accomplished. However, there are other evidences, such as those found in a "core curriculum," or "general education," which also reveal that contemporary higher education is awake to the danger of accommodation and is watchful for its philosophical overview.

Whatever the particular methods and procedures that may be adopted by institutions of education may be, the continuing search for truth and its meaning involves the institutions in an inevitable tension between conservation on the one hand and creative extension on the other. This is of the essence of truth itself.

IV

The Church has a different goal and a different method. The Church has a particular overall view of life with which it begins. It sees itself and its institutions as instruments through which that view is known, accepted, and made manifest in the life of individuals and society.

The Church declares that God is; that all men are children of God and brothers of each other; that there is a divine purpose working in the universe and that all the facts of life can be fully understood only in terms of this context of divine purpose; and that the basic principle of life's relationships when man is true to his real being is that of love. It seeks to bring man through worship into mystic communion with God in order that knowing God's love he may express that love in his relationships with his fellowmen.

The Church must never be indifferent to the pursuit of knowledge. Indeed its record is quite the contrary. It is one of constantly fostering colleges and universities as essential to its own fulfillment. Dr. Franklin Clark Fry has correctly declared, "In every generation, including our own, religion has captured and kindled more

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intellects of first rank than most of the other occupations of men. Faith has produced its full and overflowing quota of classics; it has awakened scholars and thoughtful laymen in formidable numbers, and has filled the shelves both of high libraries and humble homes."

The Church again is not indifferent to rational inquiry. Its primary method however is that of faith in God and a universe which is of the essential kind and quality revealed by Christ. It uses the rational method to clarify and put in logical form that which it glimpses through faith.

V

All of us believe that man lives by both faith and knowledge—each continually verified by the other. It is not enough to acquire more knowledge and more skill in applying it without developing insight as to the goals for which the knowledge is to be used and the nature of the fundamental world in which it is to be employed. Unless education really addresses itself to the question of fundamental objectives, we are—as has been pungently said—like a man on a journey who packs his luggage, draws money from the bank for his expenses, brings the car to the door, gets the motor in action—and then discovers that he has no destination. Knowledge? Yes—but for what?

In a world of tumultuous confusion, such as we live in today, the student must gain a unifying view of the meaning of life. Otherwise he lacks the most fundamental element in his equipment for life and the more knowledge and skill he has, the more dangerous he may be to society. If this was not clear a generation ago, it must now be abundantly clear since the secret of the hydrogen bomb has been unlocked. Today there is the haunting question whether our mastery of nature is to bring about unprecedented advances in human welfare or plunge us all into the abyss of annihilation.

The stark fact is that men are not good enough, not wise enough, to be trusted with such power as the scientific laboratory has put into their hands, unless a Christian concept of the universe and the principle of love walks hand in hand with knowledge, unless Christian faith is constantly in interaction with the rational process, and unless the results are then both verified by experience.

In theory, the question of standards and values can be treated as matters of ethics only, but it is highly doubtful whether moral standards and values can be strongly and permanently maintained apart from religious faith. Unless moral demands are conceived as rooted in reality itself,—as an integral part of the will of Almighty God who made us,—they lose their power. I repeat the statement of Arnold Toynbee that this is what is happening in our present-day world. "For a number of generations, we have been attempting to hold on to Christian practices without professing Christian beliefs" and are now discovering that "Christian behavior which is not supported by Christian faith is a wasting asset." There is little use, especially in the face of the neo-barbarianism of our time, to try to defend man's moral inheritance without believing that it is grounded in the nature of the universe in which we have our being.

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Another friendly critic speaks of "an enormous vacuum" at the center of the educational process, with "no common faith, no common body of principles, and no moral or intellectual discipline."* Wherever this be true, there is real cause for deep concern. Theodore M. Green, philosopher at Yale, states the same these even more strongly in another way:

"The thesis I would like to defend . . . is simply this: that education divorced from religion is doomed to spiritual sterility; that religion divorced from education is doomed to superstition; that a dogmatic religious faith and a dogmatic secular philosophy of education are bound to be mortal enemies; but that religion and education, in proportion as both are honest, informed, and humble, that is truly liberal, are natural allies. In other words, if religion is man's search for, and response to ultimate meaning, and if education is man's total preparation for a meaningful life, it follows that only religion can give ultimate meaning and depth to man's aspirations, and that only education can make these aspirations intelligent, informed, and creatively effective. So defined, religion and education are both absolutely essential to man's perennial quest for responsible freedom and enlightened dedication."

The answer to the need for joining knowledge and love, faith and rational thinking is the fullest measure of cooperation and interaction between the Christian religion and education. Faith must be checked by rational thinking. Reason examines, analyzes, tests, evaluates, discriminates and reorganizes faith, seeing it in all possible perspectives and shadings, in an effort to understand and apply that which is reaffirmed by faith. Knowledge, on the other hand, must pass the test of the moral judgments of faith as implied in the concepts of "Fatherhood of God" and "Brotherhood of Man." Neither must be allowed to exclude the other. Each must respect and encourage the other to its maximum growth and power. Wholeness and strength demand that each, reason and faith, shall be strong in its own right and yet that each be integrated into the other. Maintaining this duality and living with the resulting tensions is man's continuing problem and promise. This is what it means for a man to be human and yet to behave as a son of God.

VI

This means that the church and the college must live and work together in the closest possible relationship for they are interdependent in the business of developing the whole man. Men must realize that there is no choice between the classroom and the research laboratory on the one hand and the sanctuary on the other. Both are indispensable to his welfare.

It means that the church must continue its emphasis on education and that the college must cooperate to the end that students may have the ministry of the church.

It means that a National Council of Churches cannot fulfill its mission unless it has a strong Commission on Christian Higher Education, whereby it strengthens the churches' own institutions and relates them to the total life of the church in America, whereby it relates the resources of religion to all types of institutions for higher education. It means that the church dare not ignore those practical considerations whereby Christian educational institutions are kept alive.

*Walter Lippman in *The American Scholar*, Spring Number, 1941.

VII

And this brings us inevitably to the Christian College. Obviously it is impossible to separate faith and learning in the heart and mind of the individual. The most effective way to attain the fusion of the two is therefore through an institution which includes both in its basic philosophy and in the content of its program. The Christian college, at its best, is neither church nor college to the exclusion of the other. It does not rely wholly or exclusively on either faith or reason, but is an inter-penetration of the two.

The Christian college still has its primary task the engagement of persons in rational inquiry. If it is false to this, or niggardly or slovenly in the conduct of this major enterprise, it is no longer worthy to be called a college. However it surrounds, supports, and sustains the total effort in the context of faith. It thus gives the collegiate enterprise a meaning outside itself, and provides a purpose outside themselves for those who engage in it.

It would indeed be a tragic day for our churches of America if for any reason we fail to maintain our Christian colleges *first* as a means for examining our faith through reason; *second* as an avenue for relating our faith to the ever-expanding body of knowledge in the world; and *third* as a means of demonstrating to the nation the essential partnership of love and truth in the life of the whole man.

A Comment on Dr. Ross' Address

E. FAY CAMPBELL

The few comments I have to make are not official but personal in character. I would like to use as my text—words which were basic also to Dr. Ross' primary emphasis—what Professor Greene had to say in the first sentences of the quotation from him: "The thesis I would like to defend is this: that education divorced from religion is doomed to spiritual sterility; that religion divorced from education is doomed to superstition; that a dogmatic religious faith and a dogmatic secular philosophy of education are bound to be mortal enemies; but that religion and education, in proportion as both are honest, informed, and humble, that is truly liberal, are natural allies." In this country a great number of educators do not believe this. We have the great public-supported institutions; we have the private institutions, of which there are three groups—those which receive no state aid, those which have some state aid, and the church-related colleges represented here. We who are identified with the latter group believe that the church and the college stand together.

We have had a long history of trying to develop a strong and effective Protestant witness in the field of the Christian college in this country. Many will remember the National Protestant Council for Higher Education, the Council of

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Church Boards of Education, the Conference of Church-related Colleges; now we have in the Commission on Christian Higher Education an opportunity to work together in this country as Protestant evangelicals in the college field. This Commission "came to life" at a luncheon meeting in February of this year in Cincinnati. It is now a fully functioning organization, but we need to develop further what it has already begun.

We need to develop, first, a strong Department of Christian Institutions. It should cooperate fully with the Association of American Colleges, the American Council of Education, and all other agencies with which we should work. Such a Department can do many things for us which we cannot do through our separate denominations. We must take the next steps wisely and in the spirit of genuine cooperation with other agencies and organizations.

We need, secondly, to develop fully the new Department of Campus Christian Life as it has not been developed in modern times. As one who has spent his life in the student Christian movement, let me testify that no matter how "Christian" a college is in its administration and faculty, unless we have on our campuses a free student Christian movement we will not develop for the Church of tomorrow the calibre of prophetic Christian leader that we need. No nation on earth today will develop effective Christian leadership without a free Christian movement among students. I recall well the incident, some twenty years ago, when President Angell of Yale called me to ask about a speaker whom the students in Dwight Hall wanted to have on the campus. And, I had to tell him that this was not his problem; the students had decided that they were going to bring this man to speak to them about a matter of importance to Christian students; and, I added that if he wished to come, he would be most welcome to attend. We need to have a vital Christian movement among students, the return of deep concern over great issues, the awakening of the docile and uninterested on our campuses. We have so little to say about many of the gigantic social issues which demand our attention. Where are the 1954 equivalent of the groups that roused this nation to the disarmament issue, pacifism, social and racial justice, the curse of the liquor traffic!!! We need to have a resurgence of the dynamic which marked the student Christian movement of days that are now past. This cannot take place without a free student movement; and for this we need a strong Department of Campus Christian Life.

Through this Department we need to give our utmost encouragement and help to the United Student Christian Council and the Faculty Christian Fellowship. At the same time, we need to see to it that they are free, because they are Christian!

Then, too, we need to develop, thirdly, the kind of program which will give rise to strong young men and women for the Christian vocations. We have, in the Commission, the Department of Christian Vocations, with a Department of the Ministry, and a Department of Missionary Services in the Student Volunteer Movement. In this Department we bring together those who are seeking what they shall do with their lives and challenge them to do the great unfinished work of

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"winning the world for Christ in this generation."

Fourthly, we have in the Commission the Interseminary Movement, and through developing and undergirding its work, we have the opportunity of taking effective leadership among members of the ministry of the Church of tomorrow in the direction of ecumenical understanding, cooperation, and enthusiasm.

What I am suggesting, in these few comments, is that this Convocation commit itself to the strengthening of all aspects of the work of the Commission on Christian Higher Education. Each of these Departments represents a related aspect of our total responsibility and our total concern. They are our opportunity to do for our time what needs to be done.

The Relation of the Christian College to the Scientific World*

WILLIAM G. POLLARD



ll of us recognize that we live in an age which is dominated by science and technology. Mid-twentieth century civilization is distinctively and primarily a technical civilization. We who are attending this first convocation of Christian colleges sense that this situation poses for the institutions which are represented here, problems of fundamental significance. Surely there is some special mission which the Christian college must have to a scientific civilization which other institutions of higher education do not share. But if so, what is the nature of this mission? In other words, what is the distinctive character of the educational mission of the Church as it is molded by the prevailing passion for science and technology? In what sense is this mission distinct from and in contrast to that of the preceding century when science and technology were just beginning and when other matters, such as rationalism, social reform, and industry and manufacturing were the dominant elements in our civilization?

We in America have placed a great deal of faith in science and technology. For a century now we have felt that we were well on the road to victory through science over one problem of humanity after another. We have viewed with wonder and amazement the steady chain of triumphs in medicine, agriculture, chemistry, electronics, and nuclear physics. Diseases which a mere short century ago took a staggering toll of human life are now practically unknown. Modern agriculture has achieved fantastic increases in food production, and the variety and quality of foods available now in the humblest homes would make even the most sumptuous ancient royal feast look uninviting by comparison. New synthetic fabrics, plastics, and materials of all kinds have been made available in profusion. There has seemed to be nothing we could not accomplish if we set our minds, our skills, and our technical know-how to it.

The sense of participation in this triumphant march along the road leading to a total conquest of nature has been an exciting and challenging thing. By and large all of us in America have found our sense of meaning and purpose in life in such participation. Each year of this century a new class of graduates from our universities has gone forth into the world fired with the vision of opportunities for such conquest. Throughout their university curriculum they had been given this vision from many different angles as it appears when viewed from each of the several branches of knowledge. In courses in engineering and the physical sciences, the

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*This address was largely motivated by the experience of reading *Tomorrow is Already Here* by Robert Jungk which I had the privilege of reviewing prior to its publication. Those who have already shared with me the profound experience of reading this important book will recognize in what I have written my very great indebtedness to it.

vision was obvious and the record of achievements already made was impressive. In the biological sciences and agriculture it was also clear and full of exciting possibilities. Scientific methods of crop and land management, the means for developing tailor-made varieties of plants and animals by controlled breeding, and the mechanization of farming through agricultural power machinery all together seemed to potentially offer unlimited abundance to all mankind. Even in areas where the level of achievement already attained was much less impressive, such as psychology, sociology, and political science, there was much enthusiasm for the practically unlimited capacity of the scientific method to finally give men mastery over their fate. Even courses in history gave each student an impression of a long and bitter human struggle against the oppressive forces of an alien nature and against the dark powers of prejudice, superstition, ambition, and tyranny within man himself. No one could emerge from such a total educational experience without a sense of living in a great moment in history in which man, having finally freed himself from ancient shackles and learned at last to rely on a scientific approach to his problems, stands on the threshold of a new and better world made over to his specifications and functioning according to his plans.

I

This view of the nature of man and his universe is the one primary sociological fact of human life at this midpoint of the twentieth century. It is not at the moment dependent on how each of us individually feels about such issues. You may not personally feel that man is really meant to master his own destiny. You may personally find it difficult to generate enthusiasm for using science to make over the world. But the world it has been given all of us to live in is a legacy from the nineteenth century, and it was produced during the first half of this century by a well-nigh universal passion and conviction. The America we live in today is the end product of a vast and widespread revolution. But it is a revolution which is difficult to recognize as such because it has not been in any way a political revolution. At no time in its history has America had any political or territorial ambitions. It has wanted no colonies or foreign possessions. It has cared nothing for the exercise of political control over others. In two world wars it has been drawn into involvement in the power struggles of other nations only with extreme reluctance and distaste.

What then is the nature of this revolution which has captivated the hearts and enthusiasms of our people and furnished the mainspring of our national motivation? The answer is not difficult to find when we recognize that its goal has been far higher than any dictator's seat. For the goal of this revolution has been complete and absolute mastery over the sum total of things. It has been nothing short of the throne of God. To do God's deeds and think God's thoughts in His place, that has been the great reward dangled before the eyes of all mankind. To create and produce a man-made cosmos populated by man-made mechanisms and structures, constructed of man-made materials, and operating according to man-made standards of efficiency, productivity, and comfort; that was the vision. The whole of

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nature was to be treated as a formless mass out of which all things desired by men were to be engineered to human specifications. We could all look forward with pride to the dawning of a new world in which everything had been made over to suit man's purposes, and in which all things from ingeniously engineered species of plants and animals, through broad highways, great skyscrapers, and vast mechanized factories, to intricate electronic devices, interplanetary rockets, and nuclear power plants would stand in silent testimony to the ingenuity and dominion of their human creator and offer up mute praises to *his* power and glory.

One has only to look at the wonders depicted in comic books and science fiction, to inquire into the basis on which advertisements in any of our magazines make their appeal, to observe the activities for which the public treasure is poured out in abundance through Congressional appropriations, or to analyze the management policies of our great industrial corporations in order to convince oneself of the truth of this diagnosis. Indeed the curricula of even our Christian colleges have been chiefly designed to prepare students for active participation in this great quest, and to give them some assurance that the quest itself is feasible and in line with the realities of man's existence on this planet. The designers of the college curricula could scarcely have been asked to have done otherwise, since this is indeed the real heart of the civilization in which it has been given the youth of today to lead their lives. To have prepared them for anything else would have been unreal and would have turned them into the world with no possibility of getting a job or earning a living. I am not trying even by indirection to criticize Christian colleges or any other social institution today. All I am trying to do is to make clear what appears to me to be the most important single fact in life in America today.

II

Now although it is true that this great venture in human autonomy and mastery of nature lies at the very heart of our national life, it is equally true that there are widespread signs of unhappiness and uneasiness with this state of affairs. This is a recent phenomenon, noticeable only during the last few years. The source of this discontent is not as yet very generally understood, but it manifests itself in a widespread mood of anxiety and deep disquietude of spirit which is sensed rather than expressed. Two examples will serve to clarify the situation.

Columbia University has adopted as the theme of its bicentennial which it is celebrating this year the topic, "Man's Right to Knowledge." In an address before the American Chemical Society this year the head of Columbia's Chemistry Department, Professor Louis P. Hammett, developed this theme as it relates to knowledge in the sciences. In the course of his address, he explored several possible reasons which have been advanced in defense of this right. After rejecting them as being of too limited appeal to gain the support of society at large, he rests his case on the following significant passage:

"Let us therefore examine the reasons why men generally ought to recognize that the right to a living, growing knowledge is nearly equivalent to the right to survive. Let us recognize that we live in a world in which the mutations of viruses and bacteria

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continually threaten to overcome the protections which we have built up over the years, a world in which each new drug must soon be replaced by another if we are not to fall behind in the struggle. We live in a world in which we are usually able to stave off mass starvation by developing new strains of food plants or new insecticides just a little ahead of the appearance of new strains. We live in a world in which over-population continually posts the threat of reducing us all to a common level of misery. These are not idle threats conjured up from a pleasure in frightening people or from the selfish motive of gaining support for the activities of scientists; they are situations which anyone who reads the record with an open mind must recognize as dangers to our survival as a race, and there is no defense against them except an active pursuit of a deeper understanding of nature.

"... It seems clear that both as members of the human race and as citizens of a particularly fortunate community we must seek to support and defend man's right to the search for knowledge and to foster every possible way of prosecuting the search."*

Much of the latent fear and anxiety of our time comes to the surface in this passage. No longer is there a note of confident enthusiasm about man's steady march to power and dominion over his world. To be sure, the march must continue; and it even must do so with greatly increased vigor. But now it must be carried on in an atmosphere of grim determination; it must be goaded forward by dark and somber fears; and it must rely for the power to maintain its momentum on the threat of utter annihilation if it should ever falter. What a contrast this is with the rosy visions, the sure confidence, and the exuberant enthusiasm which prevailed a generation ago under such prophets of man's victory over himself and his world as John Dewey, H. G. Wells, or Bernard Shaw!

The prevailing mood of anxiety and uncertainty and the profound predicament of modern man as he faces up to the implications of his quest for self-sufficient omnipotence in a world subjected to his will have been admirably expressed by that great master of English prose, Sir Winston Churchill. In accepting the Nobel prize for literature last December he said in part:

"Since Alfred Nobel died in 1896 we have entered an age of storm and tragedy. The power of man has grown in every sphere except over himself. Never in the field of action have events seemed so harshly to dwarf personalities. We in Europe and the Western World, who have planned for health and social security, who have marveled at the triumphs of medicine and science, and who have aimed at justice and freedom for all, have nevertheless been witnesses of famine, misery, cruelty, and destruction before which pale the deeds of Attila and Genghis Khan. "Rarely in history have brutal facts so dominated thought or has such widespread individual virtue found so dim a collective focus. The fearful question confronts us: Have our problems got beyond our control? Undoubtedly we are passing through a phase where this may be so. Well may we humble ourselves, and seek for guidance and mercy."**

The implications of this statement are enormous. In a world which we have designed and created and made to operate on our terms, to what or to whom can we turn to seek for guidance and mercy? Indeed neither science nor technology have any means of coping at all with such a thought. Nothing that is taught in any standard course in psychology, sociology, economics, political science, or history would even suggest what possible connection the act of seeking guidance and mercy could have with the real world, the world as these subjects believe it to actually be.

* Louis P. Hammett, "Rights and Responsibilities in the Search for Knowledge," *Chemical and Engineering News*, Vol. 32, No. 15, p. 1463, April 12, 1954.

** Sir Winston Churchill, the *Washington Post*, December 11, 1953, p. 3.

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Our whole educational system has conformed itself to this quest for omnipotence which has been empowering our culture for a century. Education has cooperated with this quest by thoroughly and consistently removing every evidence of God from every area of human inquiry and so has prepared the way for man himself to seek to appropriate to himself the throne of God. But there is a terrible penalty which man must pay for such omnipotence. Once *he* reigns as lord and master of *his* own creation, he must be able and willing to stand alone in *his* universe. The one thing he cannot even dare to do is to humble himself and seek for guidance and mercy from Him who really created the universe. For to do so is to fundamentally change man's whole relationship to the world and to history. Man becomes a mere finite perishable creature, the handiwork of another, made of ordinary atoms like everything else, very unlike a God, and completely dependent for any nobility, or significance, or meaning of which his existence and life may be capable on the grace and power and love of a Being far above him whose existence and purposes are independent of his insignificant little life and plans and purposes.

III

I realize that these are harsh words indeed and that they are likely to cause considerable resentment. But they are true words, and it is necessary to speak them to those entrusted with the education of youth at this fateful moment in history. For we live in a very dangerous age and there is no way of knowing what trials and tribulations the dark unfolding of contemporary history may hold in store for the young men and women now on our campuses. Each professor might do well to remind himself that it is wholly within the realm of possibility that a few years from now he might meet his students again in a Russian concentration camp. In such a dangerous time when all our comfortable little material securities and dependencies melt away from us, and we sense keenly the terrible and inexorable working out in history of the divine judgment on the presumption of an apostate civilization, the students for whom we are endeavoring to provide an education desperately need to have their illusion stripped away and their actual status and role in this universe revealed to them.

The real urgency of such a task as a practical, not a theoretical or idealized, problem is, it seems to me, not adequately recognized in deliberations which currently are being held on this subject. Perhaps the best way to make this clear is to consider the matter from the standpoint of the present day student and effect on his soul of the life which our culture is going to call upon him to lead. Anyone who has any sensitivity for the source and nature of the fearful anxieties of our time must realize that sooner or later the majority of today's students are destined to experience the profound sickness of soul which follows a dawning awareness of the affront to God which is presented by the feverish determination of our culture to replace Him as Lord of all creation. Two specific examples will help to make this point clearer.

Consider the student who enters some phase of modern agriculture. As soon as he starts work, he will be caught up in the great intangible pressures for ever more efficient production, and he will become inextricably involved in the cool and

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dispassionate mood and outlook represented by our modern "sound practices" of land and crop and animal management. The good earth will be torn apart by giant machines, analyzed, chemically treated, and pushed to its greatest limit of production until he may come to feel that it cries out to him for compassion, rest, and relief. Animals will be lined up like machines, bred like mechanisms, and pushed to ever higher and higher levels of production. If he develops a strange uneasiness and deep anxiety over this loveless exploitation of God's good earth and creatures, he will find himself trapped in a terrible predicament. Even as his soul longs to return to a warmer and more living relationship to the land, he will come to recognize that the result of doing so would be economic disaster for him. Nothing can compete with the new methods. In order to even keep abreast in this civilization one must at a minimum comply with its present approved scientific methods. And if one wishes to go beyond this and really get ahead and do better than the majority of his fellows, he must apply all his ingenuity to find ways of wringing from the groaning earth still higher levels of productivity at still lower costs. There is no escape.

For the second example, consider the plight of the student who goes into industry. At first he may find a strange fascination in the development of ever more remarkable and wonderful things to produce and to try to interest people in wanting. But more and more he is bound to come to feel the inexorable pressure upon him for adding ever more and more to the world population of man-made wonders. Planes must be made to go ever faster and higher and farther, even if in doing so they strain the endurance beyond all limits of those who must fly them. Ever more ingenious automatic devices must be developed each year for automobiles so that the new model can offer something better than was ever to be had before. New fabrics, new materials, better radios, television sets, washing machines, and refrigerators must be made in order to stave off economic ruin. Everything must advance, multiply in profusion, and be produced in mass quantities at ever smaller and smaller unit costs. Advertising specialists and sales forces must keep everyone in the country in a continual ferment, stimulating them to want ever more and more of these creatures of man's creation, and ever less and less of those created by God. All who are imprisoned in this great enterprise find themselves enticed to cooperate with its insatiable demands through the application of intricate merit rating plans, special bonuses, and other ingenious schemes devised by an important group of experts who call themselves "management specialists." Under the pressure of continuing demands for still greater efficiency, each of these unhappy captives finds himself made the subject of analysis by psychological experts now being engaged in increasing numbers by industries. These people are experts in human engineering and their object is to manipulate people's desires and attitudes and heaviness of spirit by well-established scientific principles in such a way that their energies can be channeled into ever greater production. Even if our student should ultimately reach a position of top management in such a plant and acquire an extreme distaste for such methods, he will find that there is nothing he can do about

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his situation. The alternative to compliance is decreased efficiency, reduced production, and higher costs. His plant would soon go bankrupt and he would be a failure. No one can hold a job and actively participate in today's world without complying with its conditions and requirements.

I could go on to examples in other fields of endeavor, but perhaps these will be enough to make the point. Just as with the slaves in St. Paul's time, we are all today slaves of this unrelenting man-made idolatry of our time. We are all imprisoned in a man-made and man-centered world which the passions for science and technology of our forefathers had already largely created for us before we ever entered on our existence. No matter how urgently we wish to have a different world, or how blasphemous and idolatrous this one may come to seem to us, there is no possibility of escape from it. It is our destiny to live our lives in this particular moment of history, no matter how fearful and dangerous that history may be, or how terrible the affront which our civilization presents to our Creator.

IV

In order to live at all in this particular age one is necessarily required to involve himself inextricably in its primary drives and motivations. For nearly a century now the whole of our western civilization, and especially that segment of it planted in our own land, has been living under a terrible illusion through which it has been led, for the most part unsuspectingly and unknowingly, into the awful sin of total rebellion against Almighty God in a revolution which will be satisfied with nothing short of seizing all of His creation from Him and making it over entirely to suit our needs and purposes rather than His. This rebellion has acquired such universal proportions and has so intimately involved every phase and component of our economic and social structure that the sheer momentum of history will sweep every one of us along with it. I myself am inextricably trapped in this movement in an especially vulnerable way. I am a physicist by training and profession, and I serve as executive director of one of the contract operations of the Atomic Energy Commission. No one could be in a position involving a more direct sense of personal responsibility for the role of science and technology in our culture. So I am not addressing you from any detached platform of superior virtue from which I can pronounce judgments on our culture without being involved fully in them myself. I am clearly speaking as a fellow prisoner and sinner and, moreover, as one whose share in the corporate apostasy of our age is greater than that of most.

It is only within the context of this clear recognition of the full magnitude and depth of the apostasy of our contemporary civilization that the true mission of the Christian college can, it seems to me, be adequately grasped. If what we really desire is to cling fast to our contemporary quest for omnipotence and to try somehow to make Christianity join in it, then I do not see how there can be any really distinctive mission. But this is just what, by and large, we do try to do. We describe Christian education in terms of instilling high ethical ideals and good moral

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habits in the young men and women entrusted to our care. But the net effect of the courses which make up the college curriculum is to develop confidence in man's great capacity to master the world about him and force it to serve his purposes. In this resides the real dilemma of Christian education today. On the one hand it joins with all secular education in America in the effort to persuade our youth to join with enthusiasm in the corporate quest of our society for the throne of God, while on the other it vainly seeks its distinctive role in auxiliary efforts to persuade him to want to be a good god when he gets there. But Christian ethics and morality are meaningless in a world in which man reigns as lord over his own creation. For them there is nothing outside of or above man to which it could matter, one way or another, whether he is a good god or an evil one. He might ideally or in theory even be a completely Christ-like god. That would be his decision and possibly his satisfaction. But there would not be anything apart from him which could share his satisfaction over such an outcome or give it any meaning or value apart from him.

V

The true mission of the Christian college in a civilization dominated by science and technology does not lie in the realm of ethics and morality, or even in the realm of personal behavior or social action. Nor is it a mission which can be master-minded or administratively planned. It cannot be achieved through the design and installation of special courses or reconstituted curricula. Insofar as it begins to be achieved, it will not know at all where it is headed or what effects it may produce. It will rather be like a center of infection in our culture with an unknown epidemiology. No one will know how contagious it may become or what vast consequences may ensue from its spread.

In conceiving of its true mission the Christian college should first of all recognize that this mission necessarily involves it in what the culture in which it is immersed can only regard as a dangerous heresy. The heretic denies the validity of dogmas upon which the majority of his fellows have ordered their whole lives and on which they depend absolutely for every bit of integrity and security which life holds out for them. This is always a dangerous and unpredictable thing to do. Yet at the same time it is a tremendously exciting, challenging, and exhilarating thing to do. The carrying out of the true mission of the Christian college in the world of today is a great adventure comparable to the adventure of the rediscovery of classical humanist values in the early stages of the Renaissance. It is a mission which carries with it the thrill of bringing to those who have long been deprived of it a hidden and secret treasure of tremendous value, a fine jewel of great loveliness whose very existence has long been forgotten.

Think of the plight of today's student who comes to the campus of the Christian college seeking the understanding and wisdom he will so desperately need for living in this dangerous age. In increasing numbers in the coming years, students will arrive already burdened with dark premonitions of involvement in the great cor-

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porate sin of their time and with a profound disquietude of soul which hungers to be stilled. Are we to go right on persuading them through course after course that man can master his destiny if he will only put his trust in the scientific way of approaching his problems? Will we go right on sharing our enthusiasm with him for the great and wonderful progress and achievement which our past reliance on science has already made possible, and trying to stir up in him a sense of adventure and excitement over the prospects which lie ahead for great new conquests of space, and power, and energy, and matter?

Or can we really rise to the challenge of our time, recognize the sickness of soul which our students bring with them for the very real and fundamental malady which it is, help them to properly diagnose it and understand its source and cause, and then go on to the thrilling business of unfolding before them the wonderful secret of Christianity in such a way that they can see it as something which actually happened in the real history of human life on this planet; a sequence of real events that really took place of such dramatic power and cosmic significance that wherever they have really come home to men they have been recognized as great good news—as the Gospel.

This really is the heart of the mission of the Christian college in the scientific and technological world of today. The Gospel, the "good news". But what outworn words they seem. What unexciting and uninviting images and connotations are brought to mind by them! Yet let us not be misled or blinded by the accumulated weight of the illusions and false assumptions of those who have gone before us. Let us instead find ways to break out of such bonds and free ourselves to re-examine the good news afresh. Consider for example the whole of human history in the manner in which Toynbee has depicted it. Among all the human cultures which have flourished on the face of this planet since the species *homo sapiens* first began inhabiting it, can we come to recognize again one of these cultures, the Hebraic, for the unique phenomenon that it was? Can we see in the life and experience and history of the little Israelite civilization a unique drama of revelation and response acted out strangely and mysteriously over more than a millenium in a remote little country? Can we recognize through the literature which the living participation in this drama wrung from the hearts of those involved in it, the remarkable secret of its meaning? Can we finally see this mighty drama achieve its great climax by narrowing itself down to one single human life out of all the myriads of human lives which have ever been; and so recognize in the life, death, and resurrection of Jesus Christ the Almighty God of this whole vast creation, incarnate in our world and our history, the Word by whom all things were made, made flesh and dwelling among us; rescuing the creation from evil and restoring its possibility of perfection; reconciling the world to its Creator? Can we, in other words, find ways to restore the Gospel to its proper cosmic setting so that it appears again in the words of the Epistle to the Ephesians as the great secret hidden in God from the beginning of the world and now made manifest through the Church in the unsearchable riches of Christ. This is truly news, news of event and happening in the actual history of

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the world, and news of such astounding impact, and so great and wonderful to hear as to be worthy to be called a Gospel.

This mission is not merely a preaching mission. It is truly an educational mission as well. For if it is really true, if it really is all that it claims to be, it is the one primary event of all history, the key element in the light of which everything else that has happened or will happen, even everything in heaven and earth, is to be understood. It permeates and illuminates every area of human inquiry. But it cannot be administratively superimposed on any field of inquiry. It must instead work slowly from within by its own inherent transforming power through the hearts of scholars, teachers, and students who have been gripped by it, where it will ultimately lead and what will be its ultimate consequences no one can foresee or predict. But this we can know with assurance, that it will by God's grace lead our world somehow back out of the dark unreality and lonely rebellion in which our passion for science and technology has ensnared it, and bring it again into the clear light of truth.

VI

Let me conclude with a quotation from Martin Buber's magnificent little work, *I and Thou*. Let us consider carefully its meaning and import in the light of all that has been said here.

"The free man is he who wills without arbitrary self-will. He believes in destiny, and believes that it stands in need of him. It does not keep him in leading-strings, it awaits him, he must go to it, yet does not know where it is to be found. But he knows that he must go out with his whole being. The matter will not turn out according to his decision; but what is to come will come only when he decides on what he is able to will. He must sacrifice his puny, unfree will, that is controlled by things and instincts, to his grand will, which quits defined for destined being. Then he intervenes no more, but at the same time he does not let things merely happen. He listens to what is emerging from himself, to the course of being in the world; not in order to be supported by it, but in order to bring it to reality as it desires, in its need of him, to be brought—with human spirit and deed, human life and death. I said he *believes*, but that really means *he meets*.

"The self-willed man does not believe and does not meet. He does not know solidarity of connexion, but only the feverish world outside and his feverish desire to use it. The unbelieving core in the self-willed man can perceive nothing but unbelief and self-will, establishing of a purpose and devising of a means. Without sacrifice and without grace, without meeting and without presentness, he has as his world a mediated world cluttered with purposes. His world cannot be anything else, and its name is fate. Thus with all his sovereignty he is wholly and inextricably entangled in the unreal. He knows this whenever he turns his thoughts to himself; that is why he directs the best part of his spirituality to averting or at least to veiling his thoughts."

The Responsibility of the Christian College to Business, Industry, Labor

IRWIN MILLER



n business, industry, and labor you will find strong opinions and even judgments about our Christian colleges and the manner in which they bear their responsibilities to the world of work. How do we judge you? You may hope that we judge you by the statements set out in your promotional literature, or perhaps by the speeches of your presidents. This is not so.

Business people judge the Christian colleges in a very sound and Christian manner—"by their fruits", which is to say by their graduates. What are these graduates like? Having heard and observed several hundred of them over a period of nearly twenty years, I am not at all backward about attempting to describe them.

I

It is, first of all, true that they enter business equipped with most impressive skills. They can read a balance sheet, conduct a market survey, calculate the displacement of an internal combustion engine, keep a set of double entry books; some even know how to keep a double set of books; they can set up a file; they can figure out what their pension will be; many can fill out their own tax returns, and there is one great Mid-West university which even offers college credit for completion of a course in truck driving. You can understand, therefore, why business men are impressed by and grateful for this assortment of skills with which the graduates of Christian colleges come equipped.

But our Christian colleges do more than this. They also, wittingly or unwittingly, equip their graduates with "notions"; and, in their way, these "notions" are just as impressive as their skills.

Our Christian colleges offer courses in the skills and implant them quite effectively. While no courses in the "notions" are offered, it appears to me that they are implanted, though indirectly, even more effectively. What are some of these most common "notions"?

The first one I will mention is this—the "notion" that *the secret of happiness, safety, and security is money.*

Now you teachers will indignantly deny this, but your own actions betray you. Your pupils know that, when you decided to accept the calling of teacher in a Christian college, you must have decided that you wanted to teach more than you wanted to become a millionaire, for surely you knew that your chances of becoming a millionaire teacher were very slight.

And yet, in too many cases, your evident preoccupation with money, either in heated condemnation of money, or obvious envy of money, or obsequious attitude toward those who have it, or rudeness toward those who have it, or unhappiness

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over the lack of it—all witness, as nothing you teach can witness, to the supreme importance of money to human happiness. And it is no surprise, therefore, that the average graduate of our universities and Christian colleges, impressed by this witness, enters business placing not only a material, but also a spiritual importance on money in a degree that quite distinguishes him from the uneducated factory hand. If you are now impatient to remind me that teachers are grossly underpaid and have in no way kept pace salary-wise with manual workers of lesser skills, I will heartily agree with you, and I will agree, furthermore, that something should be done about it. But, at the same time, I will point to this present indignation of yours as proof of a teacher's preoccupation with money to which pupils are keenly sensitive.

The first "notion", then, which we find common to so many of your graduates, is that the secret of happiness and security is money.

Now the second "notion" follows naturally from this, and it is—*The only thing that counts is results.*

College students are impressed by the lessons which they learn in college about the importance of results. The only important thing about a football game is to win it; the only important thing about going to college is to get a degree; the only important thing about taking a course is to pass it. It is small wonder, then, that the student is tempted to use any means to win the game, pass his course, or obtain his degree. The college even encourages him in this—by habitually giving examinations of a type that make cheating pay—and then surrounding them with honor systems, guards, or proctors who serve mostly to emphasize the large number who are tempted, thus salving the consciences of those who fall. In all this insistence upon visible results, the importance of an education takes second place to the importance of a degree, and the importance of an understanding of philosophy takes second place to a passing grade in Philosophy I.

Is it any wonder that your graduate carries this passion for visible results into his business career? For him happiness or misery hang upon whether he gets a raise at the same time Joe does; whether he gets a promotion at the same time Joe does; whether he gets his name listed in the company telephone book; whether he is awarded a double pedestal desk in place of a single pedestal desk; and, above all, whether he is honored with a private office. The only thing that counts for him is visible, tangible results.

Now the third and last of the common "notions" I shall mention is this—*To get results here and now, it is necessary to be practical.* A fellow has to compromise. He can't be too noble.

Even college presidents demonstrate that they have to be practical and recruit annually a sufficient number of young Tarzans to get satisfactory football results. Teachers have to be practical in establishing a curriculum, for they must give students what they want, or they will lose students to their neighboring university; and they must do this even if it means courses in creative listening,

bridge, and baseball, examples which I found in the catalogues of two well-regarded universities.

Is it any wonder, then, that students enter business believing that you can't get results if you tell the truth in advertising. You must be practical in advertising, because you have to meet the ads of your competitors. You can't get results in product design if you try to lead. You must be practical, conduct consumer surveys, and give the consumer not what he needs, but what he wants. You can't get results if you don't entertain the purchasing agent as lavishly as you hear that your competitors do and send him a case of as good Scotch at Christmas as they do. You have to be practical, you have to compromise, if you want to get results.

Well, so much for the skills and notions with which we find you equip the graduates that you send to us. What happens to them and to their skills and their notions out in the business world?

II

As to their skills, that is an easy question to answer. In so far as beginning jobs are of a semi-clerical nature, related to their recent courses of study, the graduate finds his beginning work so easy that he is apt to call it boring and feel that it may be beneath his powers. But the longer he works, the higher in the organization he goes, and the more various jobs he performs, the less use to him are his skills, and the greater is his need for something else.

This need is not for experience, since he is acquiring this at a very rapid rate. Perhaps it is for his "notions". If so, how about the first "notion", *the importance of money?*

If he is impressed by this one, he will join the little group in any business which says to each other, "I don't see why I should put out more than they pay me for", and watches people promoted over them, people who are too stupid to realize that the company was imposing on them and was asking them to do things that were "not part of their jobs". This "notion" will prompt him to remind his boss regularly of his need for a raise, and will prevent his understanding why the raise went to the fellow who was too busy doing his job even to think of asking his boss for one.

How about the second "notion"—*that the only thing that counts is results?* Guided by this notion, he will not find happiness in his work, but will find happiness only in getting done with it, in cleaning his desk, in the five o'clock whistle, in obtaining a private office, or a telephone that he does not share with the fellow next to him. But the happiness will be short-lived, and will disappear on the achievement of the results—nor will he understand why the goal he so desired, once achieved, brings so little pleasure.

How about the third "notion"—*If you want results, you have to be practical?* This may lead him to fudge just a little on his tax return "because everybody does"; or to cultivate a romantic interest in his boss's daughter; or to skimp on the copper in his electrical appliance design and instead add that cost to a flashy chrome ex-

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terior. And, after he has done these things, he will not be able to understand the vague feeling of uneasiness that never seems to leave him until after the second Martini, and always keeps his stomach a little upset.

In short, if he has trusted in his skills and believed his notions, then he is only one more of the frustrated, unhappy, ulcer-ridden aspirin eaters so frequently found in the ranks of American executives. And that is because his skills have become no longer important to him, and his "notions" cannot be relied upon, because they are false. He is a fellow who fears to make a decision, because he can't be sure what the boss wants him to decide. He is a fellow who falls behind in his work because he can't get men to produce for him. He is a fellow who fails to make a sale, because the customer caught him promising what he could not deliver, and he is out of favor with his wife because his income hasn't kept up with that of Bill next door.

He needs a new set of "notions" to replace his old ones. He needs to look at the most successful foreman, the one against whom the fewest grievances are filed, the one who most easily meets his production quotas, to discover that man's consuming concern and affection for his workers, his personal absorption in the smallest details of his job, his cheerful willingness to admit error, his readiness to praise, his humility and self-forgetfulness, his apparent lack of concern for his own advancement. He needs to look at the most promising office man, the one who cheerfully accepts the jobs others are trying to get rid of, the one who can be counted on to lend a hand to other departments when they are in difficulty. He needs to look at the most profitable businesses to discover that they will not knowingly put out bad merchandise, that they will make good their mistakes without counting the cost, that they are even known to help out a competitor when he is in trouble.

III

This new set of "notions" which the graduate may be sufficiently astute to discover will explain to him those people who do not seem to encounter the frustration, the unhappiness, and the fear which business seems to hold for him, and the businesses which do not seem to have the sales problems, the labor problems, or the management problems which overwhelm him.

Finally, if he is really astute, he discovers something else. This new set of "notions", which makes for happiness, peace, and the best kind of success, are Christian "notions". Perhaps he will also wonder why he had to find this out the hard way. Why, he may ask, didn't you, his teachers in Christian colleges, tell him? Why did you conduct lengthy courses in labor relations or foreman training, full of 12-cylinder words that sound impressive but mean little, and never tell him about the 13th chapter of I Corinthians, where the whole secret is revealed in a few lines that can capture and change a young man's life, once he has been helped to a real understanding of them?

Christian teachers in Christian colleges know that the intense nervous com-

petitive pace of business has produced a generation full of anxieties, willing to forego happiness if only they can be assured of security, preoccupied with money, seeking satisfaction in minks. Why do you not help your boys and girls to understand the meaning of the words: "Do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. But seek first his kingdom and his righteousness, and all these things shall be yours as well."?

Showing them that the Kingdom of God and His righteousness is to be sought in the customers' offices, at the country club, on the golf course, at the drafting table, in the bargaining conference, in filling out the tax return—is this not at least equal in importance to a course in the Principles of Advertising, or Elementary Economics? You know that your business graduates will be competing all their business lives with rivals for jobs and with other companies for sales. Why do you hesitate to discuss with them "Love your neighbor as yourself," in the light of the demands of modern competition?

IV

There are, I think, at least three reasons, and the first is—*That you make of Christianity a little thing.*

You are Christians very much as you are Democrats or Republicans or Rotarians or Masons. It is a partisan business to you, and, while you are a convinced partisan, as a teacher you feel you must take care at all times to be "objective".

This attitude is a very different one from that of the New Testament, which sets up no partisan sect, but, instead, concerns itself with total truth about the spirits of men, exempting no area of life and offering understanding and help for each difficulty. This is no little thing.

Second, I think it is because *you make of Christianity a dead thing.*

Driving home in my car last week, I listened to a philosophy lecture broadcast by one of our leading universities, and the lecture went something like this:

"Socrates taught thus and so; but he was wrong, as was shown by Aristotle, who taught thus and so; but Aristotle, too, was wrong, as shown by Augustine, who taught thus and so; who, in turn, was wrong, as shown by Erasmus, who taught thus and so."

Now the only fair conclusion for any student to draw from this lecture was that Socrates, Aristotle, Augustine, and Erasmus were all rather stupid old gentlemen to whom no further attention need be paid, for obviously none of them was as smart as the brilliant professor who so easily exposed each of their errors. These students were spared by their professor the shattering experience of understanding the mind and spirit of an old man who could face death with these words: "Wherefore, O judges, be of good cheer about death, and know that no evil can happen to a good man, either in life or after death."

These students are spared also the even more terrible experience of understanding the mind and spirit of Paul, who said: "For we walk by faith and not by sight." And of the Christ who said: "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you." No, for your students, Christ and Paul are dead and irrelevant.

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The third reason I think is because in our colleges *we lecture, but we do not teach.*

Have you teachers of Christian colleges forgotten that Christ also showed you how to teach? Think of his characteristic method of speaking: "He that would save his life must lose it." "The first shall be last, and the last shall be first." "To him who has, more will be given; from him who has not, even what he has will be taken away." "The meek shall inherit the earth."

Jesus could have taught in other words, but He used the paradox deliberately, to shock His pupils into challenging, into examining. Christ forced His pupils to argue with Him, which is to say not to swallow His lectures uncritically, to be fed back to Him word for word in some examination. Christ forced His pupils to think for themselves; His manner of teaching aimed to disturb the pupil, dared him to examine, to criticize, to test his truth, and, above all, dared him to live it. This is the Christian method of teaching. It is fearless, and it welcomes all truth, new and old. And it has special relevance to this age when new truth is being unearthed on every hand.

V

Now, at last, let us attend to the responsibility of the Christian college to business, industry, and labor. I hold these responsibilities to be principally two in number.

The first responsibility of the groups of Christian teachers who make up the Christian colleges is *to believe*—to believe that in Christianity is no partial truth or partisan truth, but total truth about the spirits of men. When the teachers believe, the student, too, may come to understand that the Christian words concern no impossible and impractical perfection, but stand ready to help him in his every capacity—as father, engineer, salesman, advertiser, buyer, seller, voter, neighbor.

And the second responsibility is *to convert* the young men and the young women who sit under you. That frayed and worn word "convert" I use most literally—*to turn them about*. Your responsibility is to turn them about, as the man in Plato's cave was turned. Do you remember his figure?

"Behold human beings living in an underground den which has a mouth open toward the light. Here they have been from their childhood and have their necks chained so that they can only see before them, being prevented by the chains from turning round their heads. And they see only shadows thrown on the wall of the cave before them. To them the truth is literally nothing but the shadows.

"Now see what will naturally follow if the prisoners are released. When any of them is liberated and compelled to stand up and turn his neck round and walk and look toward the light, he will suffer sharp pains.

"He will require to grow accustomed to the sight of the upper world. Last of all he will be able to see the sun.

"When he now remembers his old habitation and the wisdom of the den and of his fellow prisoners, will he not then rather suffer anything than entertain these false notions and live again in this miserable manner?"

But how do you turn them about?

"Just as the eye was unable to turn from darkness to light without the whole body,

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so, too, the mind can only by the movement of the whole soul be turned from the world of shadow into that of reality and learn by degrees to endure the sight of the brightest and best."

This, then, is your second responsibility—to turn the minds and hearts and souls of your young men and your young women from darkness to light, to convert them.

Now, perhaps I have made you angry. You are burning to reproach me because I have not spoken of the great responsibilities you do bear, and the discouraging difficulties under which you struggle. Of these I am most sensible. And for your very real achievements, I am grateful.

But your task is as important as it is difficult, and those of your responsibilities which we in business feel you may have forgotten seem to be the most important of all. When we remind you of them, we pay you a very great compliment, for, in reminding you, we admit that you do for our society what we cannot seem to do for ourselves.

The Relation of the Christian College to National and International Life

HERRICK B. YOUNG



AS WE CONSIDER the relation of the Christian college to national and international life, I am sure we would all agree at the outset that the Christian college cannot and must not be an ivory tower, disassociated from the problems of the nation and the world. Therefore, as a starting point for our thought I am assuming that our major concern is how the Christian college can prepare its students to be Christian citizens of the nation and of the world.

Having taught for ten years in a Christian college in the Moslem Near East, having been an administrator for the Presbyterian Board of Foreign Missions for fifteen years, during which time one of my major concerns had to do with Christian colleges in Latin America, in Africa, and in Asia, and now having the responsibility for developing an international program at the century-old Western College for Women in Oxford, Ohio, I have given a great deal of thought to this whole question.

I

There are various ways in which a Christian college in this country today is in direct contact with the entire nation and the entire globe. First of all, let us note that in this day and age American citizens are living abroad more than they ever did before. The American Alumni Council devoted one entire session of its annual meeting last year to calling the attention of the member colleges and universities to their responsibility for keeping in touch with their far-flung alumni. The University of Michigan, the University of California, and Harvard University all have active alumni clubs in major cities clear across the globe. I have seen with my own eyes a dinner of Michigan alumni in Managua, Nicaragua, the announcement of a Harvard alumni luncheon on the bulletin board of the Imperial Hotel in Tokyo, and the announcement of a California alumni meeting in the Bombay *Daily Mail*. Our small college has now 140 living alumnae outside of the bounds of the continental United States. The question we must all ask ourselves is whether our former students living abroad show in their lives that they attended Christian colleges.

In the second place let us not forget the wave of American students traveling abroad each summer. Every June student ships sail from New York and other east coast ports crammed to the gills with American students who will "see" Europe in various ways. I have never forgotten the looks on the faces of the Italian residents several years ago when a large party of American college girls was "seeing" Florence. The rest of us found it difficult to enjoy the beauties of that charming city, thanks to the chattering mass of gum-chewing bobby soxers.

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In the third place, the availability of visiting professors for our faculties brings the world to our door. Across the desk of every college president come announcements of available visiting professors and lecturers who are in this country on a variety of travel grants, making it no more expensive to have faculty members from different cultural backgrounds than to have the teaching staff entirely recruited from this country.

The fourth and most important way in which the Christian colleges in this country can relate themselves with the world is through the presence on their campuses of students from abroad. Twenty years ago we were concerned about the presence in our colleges and universities of nine thousand foreign students. During the academic year which has just closed there have been close to 34,000 students from other lands. There have been other changes in this whole picture. Whereas in the thirties the vast majority of the foreign students went to a few major universities, now one finds them scattered in 1,354 different institutions, in small as well as large colleges, and in every state in the Union. A third difference in the foreign student scene today is the increased number of women students in proportion to the entire group. Last year there were 8,008 foreign women students of whom 4900 were at the undergraduate level. Another variation is the fact that a much smaller proportion of the foreign students today need to be subsidized than was true in the earlier days of the student-interchange program. Many pay their own way. Many foreign governments, as well as non-governmental organizations such as Rotary Clubs, foundations, and church organizations, are providing scholarships so that the institution does not have to foot the bill. In fact last year, according to a study of student visa holders, the majority of the foreign students were here without benefit of scholarships or fellowships from the institutions where they were studying.

II

It is very fortunate that the Christian forces of this country became aware of this situation many years ago. In fact the finest organization to concern itself about the students from abroad was the Committee on Friendly Relations Among Foreign Students, which has been in continuous existence for more than forty years and which was founded by the far-seeing John R. Mott and his colleagues. This committee concerns itself primarily with port of entry service to incoming foreign students and with helping to link the foreign student with the community, particularly the Christian community, while he is studying here.

But we cannot assume that every student who comes to this country from overseas returns a friend of the Christian West. Unfortunately quite the contrary often happens. Three years ago I was invited to New Haven by the Hazen Foundation and the Carnegie Endowment for International Peace, where for two days a group of us who had been professionally involved in the interchange of students tried to ascertain whether there was any way to measure the change in a student's attitude during his residence in this country. Social psychologists were there, anthropologists

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were there, administrators from the State Department and foundations were there, all recognizing that there were many factors contributing to the happiness or the dissatisfaction of a student from abroad. If a foreign student has grown up in a sophisticated major city like Vienna and comes to a small American college in a relatively rural setting, he is likely to be unhappy no matter what is done for him. Conversely during my days as the Executive Director of the International House Association I saw many students come to our International Houses in Chicago, New York or Berkeley from the relatively underdeveloped areas overseas and be completely dazed by the complexity and confusion of life they found.

One of the problems is the great number of foreign students that are now concentrated at some of our great universities. The University of Michigan this year had 1,100 foreign students. While it is possible to assimilate into the community and into campus life 100 or 200 foreign students, when it comes to planning hospitality or in any way planning real friendly contact a mass of 1,100 is simply overwhelming. Consequently, many of the students at Ann Arbor resort to weekends in Detroit to brighten their months of study. Those from India and Pakistan that have dark skins oftentimes have very unhappy experiences in Detroit. I have talked to several of them in Karachi, in Delhi, in Madras who were extremely bitter about what they call the hypocrisy of American democracy, pointing out that they were refused service at public restaurants in Detroit because of their dark skins. On the other hand, at Western College this last year we had 20 foreign students. I am happy to say that during the Christmas holiday every one of the foreign students was invited home by a classmate for the Christmas recess. That meant an intimacy of acquaintance with American life that was absolutely unforgettable. Let me quote from the chapel talk made by a member of our graduating class this year, a young woman from the Netherlands:

"Every time I try to evaluate these past three years here at Western, I come back to the same theme: the opportunity to find people who were willing to share . . . whatever they had, yes, but above all, themselves. There is no doubt in my mind that this is basic,—whatever happens! I have learned that happiness has nothing to do with geographical location; that there is very much in you, which is also in me.

"When I leave America there will be much I will miss. But it won't be cars, refrigerators, or sundaes, practical and delicious as they may be. It will be the people, who by giving themselves became part of my life and with whom I also am leaving part of myself.

"America or Western mean nothing in themselves; it is the people that give them content and meaning. We may have a beautiful campus, a wonderful faculty and everything else you can think of, but more and more I am convinced that it is because of all of you that I will never speak but enthusiastically about Western College or the American people in general."

Let us never forget that international relations grow from human relations.

III

Dr. McLain has suggested that you might be interested in knowing the ways in which Western College for Woman has undertaken to pioneer in the international realm as it begins its second century of continuous existence. Founded in 1853 as a pioneer venture for women's education "way out west in Ohio", its

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Trustees more than a year ago decided that this was the time to pioneer again. Consequently during the next five years, three goals have been set. First of all an effort is being made to globalize the curriculum. The second emphasis is to internationalize the faculty. In the third place, the percentage of students from overseas is being increased.

We have approached each course in the catalog and considered whether it was being taught in a world framework or just along traditional lines. In other words, we feel that a course on the Middle Ages should not begin and end in Europe, in view of the fact that there were other significant developments in other parts of the world during that period which should not be ignored. In the highly segmented liberal arts curriculum it has been possible for a student to graduate with large gaps in his knowledge. For instance it is traditional to satisfy the basic science requirements by allowing a student to take physics and mathematics. In so doing that student would never have had any contact with Darwinism and its impact not only on our cultural development but on the thinking of the rest of the world. Consequently a new course on the contribution of science to world culture has been developed.

In the curriculum we recognize that there will be three categories of students. There will be those who expect to secure a B.A. in English, in chemistry, in music, or one of the other liberal arts fields. When those students reach their junior year they will have an opportunity to take as an elective a course on the history of some cultural area given by a visiting professor from that area. This past year we have had two Danish professors. This next year will be our Latin American emphasis year, to be followed in turn by the Middle East and the Far East with visiting professors from each area offering courses on the cultural history and contemporary thought of his region. At the conclusion of the study of a particular area under one of these visiting professors, we will conduct a summer travel seminar to that part of the world and thus allow the student to gather some firsthand information which in turn will be grist for the fourth year independent study in the student's major field. For instance, next year under Miss Angélica Mendoza, a visiting Latin American professor, students will have an opportunity to take either a course in Latin American cultural history or modern Latin American thought or both. Then they will spend the following summer in four Latin American countries carrying on a carefully planned program of observation. In Peru, where it is anticipated that three weeks will be spent, one week will be in Lima to observe modern sophisticated Peruvian life, one week will be spent in Cuzco to get the feel of ancient Peruvian culture, and a third week will be spent at Talara in the oil fields where it will be possible to observe the impact of industrialism on a Latin American country with its combination of culture from the Indian sources and the Iberian peninsula. There will be in that group in Latin America in the summer of 1955 some students majoring in history, some in economics, some in biology, some in other subjects. As they return for their senior year they will have an opportunity then to do their independent study in that major subject field utilizing their

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field observations. In other words in each senior class there will be girls who have spent their summer in the part of the world that they have studied the previous year. Meanwhile the process will be going on about a different cultural area with that year's junior class.

IV

We recognize that there will be students coming to our colleges in increasing numbers with the expectation of a career in some sort of a world organization. It may be in the United Nations, UNESCO, FAO, or WHO. It may be in world trade, world missionary activity, or foreign correspondence. In any case we feel that such a girl is entitled to a basic undergraduate preparation for global living rather than for life in a single community in a single country. We are therefore offering some new courses and some interdepartmental courses leading to an inter-cultural major.

As I travelled around the world last spring visiting the major universities of southern Europe, the Middle East, and the Far East, over and over again I was approached by the parents who are planning to send their sons or daughters to this country. Curiously enough the questions would always be the same, whether in Cairo, Tokyo, or Bombay. "We would like our daughter to go to the United States to study for a couple of years," they would say. "We do not expect that she will become a great scientist, engineer, or a professional person in any field. Since America is the most powerful nation in the world, we want our daughter to get some firsthand information about Americans. Then she will return to marry and be a happy citizen of her own country." "Tell me," they would say, "about a smallish residential institution, not in a great city like New York, Chicago, or Los Angeles. Tell us a place where our daughter can go where there will be a friendly interest, where there will be an effort made to teach her about America, the finest things of America, not just what we see in the movies, not just what we read in the headlines, often distorted by Soviet propaganda."

It is at that point that we as representatives of Christian colleges must recognize our strategic role for service. Let us face the fact that America is today the most powerful nation in the world. The British historian who referred to "the lonely melancholy of power" was very wise in his choice of words. The Christian college has a unique opportunity to give the foreign student a true insight into our finest heritage, the real American way of life.

Recognizing this situation, Western College has worked out a new curriculum called a major in U. S. Civilization which is designed particularly for the students from overseas who come to our campus. We feel that they should have an opportunity to learn about us in a systematic way. We are offering new courses in American music, in American art, in the history of American philosophy, etc. This is not with an idea of Americanizing the foreign student. Our conviction is that in the world today we as American Christians have a very real contribution to make.

Unless we are vocal and articulate, however, our foreign visitors may never

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get below our secular surface. Recently we had as a weekend visitor Mr. Mortiza Nasser, the director of price control in Iran. He had been a student of mine years ago at the American College in Teheran. He had been in this country on a Point Four leadership grant for four months, being sent here and there, interviewing Mike DeSalle in Toledo and others who presumably would help him understand the American outlook on life. We knew that he was of a Moslem family. We asked him whether he would like to go to our Sunday church service in our college chapel. He very quickly agreed. At the conclusion of the service my wife asked him whether he had been interested in the service. "Oh, yes," he said. "During the four months I have been in this country I have so much wanted to attend one of your church services but no one has ever asked me to go. I would not want to go into a strange church by myself, for I would not know what to do. It was a beautiful service," he mused. "It gave me an opportunity to pray for my family and my country, an opportunity that I have not had during these four busy months."

The presence in the United States of tens of thousands of the ablest and at the same time the most impressionable young people from every continent is also a uniquely promising opportunity for the American student to see through the eyes of the foreign student the social ferment of the nations they represent. As Christian colleges we have a tremendous responsibility to these "unofficial ambassadors" from overseas to let them see the American way of life in the light of belief in the Truth that makes men free.

Christian Vocation on the College Campus

ROBERT L. CALHOUN



OUR CONCERN HERE IS GEARED in closely with two rapidly rising tendencies in the world of Christian life. One is the increasing concern among academic institutions for what has come to be known as the presentation of religious perspectives in the teaching of the sciences, of the social sciences, of literature, and of many disciplines other than those that are normally regarded as particularly religious in content. We, too, are concerned this morning to raise the question in what sense this way of conceiving college education and teaching has a proper place within the scheme of Christian understanding.

The other tendency which is equally strong and almost equally new is a swiftly growing stress on the place of laymen in the life of the church throughout the world. Such major recognitions of the place of the lay Christian as the Annual German Kirchertag, the establishment in Holland of the institution called Kerk en Wereld (Church and World), the placing on the program for discussion during the whole of the second week at the Assembly of the World Council of Churches in Evanston next August of a consideration of the layman in his vocation,—all these bear witness to a fresh concern on the part of Christian leaders for an effort to bridge over the gap which has so lamentably grown up in the lives of both Christians and non-Christians between the area in which we do our weekly jobs and the area in which we come together to worship God.

I

When we talk of vocations on the college campus we are talking of the work of the teacher, of the administrative officer, and of the student as in some sense service to God and service to man. I shall be concerned now chiefly to consider certain norms which seem to be applicable to this whole area rather than with the spelling out of factual detail. That can come in our discussion meetings and in your further reading and thought with regard to the problems that concern us here.

I want to talk first about college and university as committed communities, and then about Christian vocation in college and university.

II

When we speak of college and university as committed community we are using a phrase that has at least two words that should be pinned down a little more sharply. The first, of course, is the word *community* which means more than society, more than a simple aggregation of people who are together in some place at some time. Community is a corporate group in which diversity and unity, on the one hand, freedom and discipline, on the other hand, are related in subtle and special ways. In community we are thinking of a corporate group that is not

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marked by uniformity. A chain gang is not a community, a mob is not a community. We are thinking, on the other hand, of a corporate group whose members do not constitute simply a loose aggregation. The occupants of a railroad station at train time do not constitute a community. There is need, if we are to think of a social group as living genuinely communal life, to recognize diversity among its members as somehow contributory to a deep unity of life. That unity is likely to consist in common memories, in common presuppositions, in common aspirations and hopes, in common objectives. This sort of community, plainly enough, is not injured but rather made more fruitful by wide diversity of individual gifts, and tasks, and functions. The community is to be recognized, then, as a body whose very diversity contributes to the organic character of its whole life.

Similarly in community freedom and discipline are interrelated in such fashion that there could be neither without the other. The freedom which exists in community is not **caprice, not irresponsible and atomistic individualism**, nor is the discipline authoritarian coercion. Rather the freedom of a community is freedom to contribute uniquely, individually, voluntarily to a life which is shared. And the discipline, on the other hand, grows intrinsically out of that life itself. It is not imposed by force from without. It is not mechanical compulsion. It is the sort of discipline one recognizes in a genuinely living being.

The other word which requires some examination is *commitment*, for which one might substitute such other words as devotion, or loyalty, or active orientation. One is thinking here of that sort of deep-going and all-embracing direction of life which we see in **patriotism, in love, in the sort of devoted service** that a member might render to his family or to his school or to his nation. Commitment is an active and dynamic term. It means that my life is determined in major respects by that sort of **orientation which I share with those about me**, in the community of which we are members. This orientation is partly conscious but far more largely subconscious. A man who finds it necessary to protest consciously that he is a patriot, more loyal than his neighbors, is likely to raise suspicion in the minds of critical hearers as to why it is he feels it necessary to insist so strongly upon a commitment that should be taken as a matter of course.

When we speak then of college and university as committed communities we intend to say they are corporate bodies whose members represent wide variety and at the same time deep-going unity, and freedom of a radical sort that is self disciplined. We are talking of communities committed to distinctive ends of their own.

We may speak first perhaps of liberal arts colleges and universities without taking into account, at this moment as a special class, church-supported or church-related institutions. I should say that every college and university is by its very nature committed to the discovery and communication of truth and to the furtherance of human welfare. We think sometimes of college and university campuses as though they were in the highest degree the home of secularity. We tend to think of them, if we are within the membership of the church, as representing what is sometimes called, in tones of veiled or open disapproval, the world, the motley

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collection of folks who lack commitments, each going his own sweet way at his own sweet will, unconcerned for the well being of his neighbors or for any obligation that rests upon him from above.

My suggestion is that college and university cannot be that sort of uncommitted aggregate and be genuinely what an institution of higher learning by its very nature is called to be or to become. Colleges and universities are committed to the discovery and communication of truth for the sake of a fuller, more abundant life for mankind. In them diversity and unity must be kept in a difficult sort of equilibrium. There must be specialization of a very high degree, specialization which becomes more intricate and more indispensable with every generation. As the range of our knowledge grows, the particularity of our learning and our research likewise must grow. But there is need that specialization shall not become fragmentation or isolation of field from field, of teacher from teacher, of teacher from student. There is need that the diversity that is required if we are to provide reasonably adequate coverage of an increasingly wide and diversified world, calling for understanding, shall somehow be combined with that network of intercommunication which prevents specialization from leading to sheer anarchy. A college or university must maintain diversity and unity in some such sense as this. There must be variety of personal concern and personal outlook that does not slip into factionalism, jealousy, rivalry, and disrespect. Those of you who work as teachers, as administrative officers, or as students in any actual living institution of higher learning will recognize the difficulties that are here involved. We human beings carry both our limitations and our sinfulness into our academic relationships. We tend to become defensive and prideful about what we regard as peculiarly our own possession and contribution, and the temptation is always present to disparage our neighbor in the interest of exalting and validating ourselves. Yet if there is to be genuine community of life and of learning, it seems to be plain that diversity must go hand in hand with at least that measure of unity that displays itself in some degree of common understanding and of common respect one for another.

There is need likewise for a balance between freedom and discipline in such a life in community—freedom for inquiry and communication, freedom to explore and to make mistakes and to have mistakes corrected. Without that, plainly enough, no such thing as higher education can go on. There is some tendency in our times to regard academic freedom as a fetish, as a shibboleth. Academic freedom is too frequently regarded as a special privilege especially claimed for folk set apart somehow from their fellow men and from the responsibility of life in the larger society. But most of us know perfectly well that academic freedom and tenure with the measure of security that that involves for the explorer, for the man who may find himself a dissenting minority in a situation in which dissent is no more popular than it is in ordinary human groups—that academic freedom and tenure are indispensable conditions of serious intellectual inquiry, growth, exploration, and discovery and the communication of the results of such discovery. It is not a special privilege for a

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specialty privileged group but rather one of the bulwarks of free society and of human growth in understanding, insight, and fulness of life.

Freedom there must be, but discipline, too. The sort of academic freedom which justly calls for criticism is the sort which seeks to divest itself of common responsibility—the sort of freedom which refuses to engage in candid conversation with colleagues, with administrative officers, with students, with members of the larger community in which college or university stands. Irresponsible freedom is no more to be defended in academic halls than outside them. But there is a kind of discipline that is intrinsic to the very search for knowledge, discipline which arises out of the exactions of skilled inquiry and skilled communication. There is discipline, too, that arises out of the professional relations among older and younger scholars, among teachers and fellow students in quest of truth. Such discipline is intrinsic to the very growth life itself. Freedom and this kind of discipline help to constitute the sort of life in community in which discovery and communication of truth can go forward.

III

Now turn for a moment to the special group of colleges and universities that are listed as Protestant Christian institutions. Some of them are church-supported, some of them are privately endowed but church-related. Some of them that deserve to be called Christian colleges and universities are independent of all church relationships. There are special problems and special advantages that can be recognized in institutions of each of these groups. But I suggest that we concern ourselves here with matters such as are common to them all. I suggest that one may call a college or university a Christian institution if it is consciously and actively concerned to help produce Christian understanding and Christian life. I say nothing about the need that all its members at any given moment shall be Christian by any specifiable standard. I suggest rather that it should be the kind of institution that is intent upon producing Christians, and that is actually succeeding in carrying that intent into practice.

I suggest that at least three characteristics will mark such an institution. In the first place, its basic intent will be clear. Whether in respect of its charter or in respect of its actual working presuppositions, it will be devoted to the furtherance of the Christian understanding of man, of God, and of the world, and to the actual development of Christian life. How this basic intent will be specified in a given institution need not be the same as the way it is specified in another, but it appears to me that fundamentally an institution can call itself Christian only if in some recognizable way its bent is towards this end.

Secondly, as regards formal instruction, a Christian college or university will concern itself to insure that every one of its members will have opportunity to understand the significance of the Christian community, of the Christian tradition, and of the Christian commitment, both in relation to other sorts of religious life and in relation to the life of the world at large. This will mean, on the one hand, the pro-

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vision of specific courses in religion, in Biblical literature and thought, in the development of Christian doctrine, in philosophy of religion, in the history of religion, and so on. It will mean even more extensively the effort to develop in *all* fields of instruction, recognition and concern for what we have become accustomed to speak of as Christian perspective. It will not mean, needless to say, that the teacher of biology, or the teacher of history, or the teacher of English literature will feel constrained to drag somehow into his classroom specific confessions of personal faith or specific items of denominational doctrine. That obviously would do more harm than good to both students and teacher and institution. What we are noting here, rather, is the desirability that the teacher of American history will recognize, as more and more such teachers are coming to recognize, that to understand the present conditions of the United States and its civilization it is indispensable that the religious and ecclesiastical movements which have entered into the making of this people shall be simply and plainly noticed, examined, and interpreted. It means that the teacher of English literature will recognize that to understand Milton or Shakespeare, or the poets of the 17th century, or the novelists of the 20th century, it is indispensable that one understand the Christian tradition that is being either defended or rejected in the works that are under examination. Christian perspective in college teaching is there intrinsically; it need not be supplied by a kind of extraneous fiat. The teacher's job is to discover and to help his students discover a dimension which in his field of study already has its place. In formal education, then, the Christian college or university will make every effort to help every member of the community, old and young, to understand what Christianity is, what it has to say about man and the world, and what commitment to the Christian life is like.

Thirdly, as regards the general climate of life on the campus, there will be in such an institution both the provision of opportunities for and the granting of encouragement to the actual assumption of Christian responsibility. We are talking here not only about understanding what Christianity is. We are talking about that practical and dynamic sort of devotion to the Christian way of life which, I would suggest, is not in the ordinary liberal arts college, whether church related or not, quite an appropriate subject for classroom instruction. It will get into the relation between teacher and student, no doubt, but the college as institution can provide for occasions of public worship and private discussions of a different sort from these that can properly take place in the classroom. It can encourage initiative on the part of teachers and students, of groups of students, or of faculty members looking to the cultivation of Christian life among themselves, and it can provide a general temper that will encourage rather than frustrate such efforts on the part of teachers and students who are themselves committed and active Christians. We are talking here about something that cannot be designed and formulated. But once again, all of us know the difference between life on a college or university campus in which the professed Christians are on the defensive, are made to feel a bit self-conscious or apologetic, and life on a college or university campus in which those

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who are devoted Christians will recognize that at every moment they are among friends. That need not mean that all their colleagues, nor that all their fellow students are likewise Christians. As a matter of fact it may well be that in an institution of the sort I am calling Christian, both students and faculty members in considerable number may find themselves honestly doubting or honestly criticizing—perhaps even honestly censuring—what they understand to be both Christian understanding and Christian living. One can have in such an institution nonetheless mutual respect, and a readiness on the part of those who are not themselves professed Christians to rejoice in the devotion and the activities of their colleagues and students who are committed to the Christian way.

IV

Now we turn to the other part of our concern: work and vocation on college and university campus. Consider first of all, if you will, *work* as a component in living religious response. When we talk of man as religious, and more particularly when we talk of a person as Christian, we are talking of one who has found himself confronted with what he takes to be presence of God. God's self revelation or disclosure calls forth from a man in that kind of confrontation a deep-going response which primarily we call by such names as faith and hope and love. Religion is not primarily being busy; religion is primarily giving one's self in utter trust to the God whose living presence has made Him known. And the way in which this self-giving is most likely to find its primary expression is in prayer and in praise, in the whole of what we call the worship of God.

But one who finds himself thus confronted and called by divine self-disclosure will seek another kind of expression. He cannot spend his whole life on his knees, and in the measure that the word of God has penetrated deep into the springs of action for him, he will seek in work to acknowledge the truth and the word and the life that has been given to him. Work becomes, then, or may become, a genuine constituent in a man's religious response. Worship tends constantly to prompt a man to do for God and fellow man service that will be an appropriate way of giving voice daily to the new mode of life which for him has now been made real. And the work that he does day after day is the most obvious area in which that kind of acknowledgment can take effective form.

Work, then, I suggest, is not something super-added to a man's personal religion. It is a part of that constant balance and alternation between the acknowledgment of God's presence in worship and the affirmation of God's presence in action which constantly tend each to move into and find refreshment from the other.

Now let us take *vocation*, a term which in our civilization has come to be almost equivalent to occupation, daily task. In the long history of the Jewish and the Christian churches, the term has a far more deep-cutting and momentous significance than that. It means God's summons, God's call, God's word addressed to a whole people, and to every individual member of that people. Vocation is God's word of command and word of promise.

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It is a call into a covenant relationship among men and between men and God. The word covenant has come to mean in our ordinary parlance a contract or an agreement. But once again that is not the meaning it has in either the Old or the New Testament. Covenant means not a contract voluntarily entered into and breakable at will. It means, rather, an act of God which involves men in a living relationship from which they cannot, even if they would, break free. A covenant with Abraham and with all the sons of Abraham is the involving of the lives of the people whom God had chosen, to whom God has spoken, so that henceforward they are a chosen people. So, too, when the term comes over into the New Testament, making a part of that very title. If the "old covenant" is a covenant of blood ties and law, the "new covenant" is a covenant of free fellowship in the Lord Jesus Christ, in the community of the Holy Spirit. The church becomes the new Israel, the new people of God. He has chosen them, called them into a covenant relationship which determines the life of the society in relationship to its Maker.

Such calling of a people and of the members of a people into covenant relationship goes along with another sense of the term vocation or calling; it points toward a particular mission. The people of Israel were called to become the suffering "servant of God" among the peoples of the earth. Samuel and Isaiah were called to become spokesmen on behalf of God. The people or the individual is summoned to a particular task which he and no one but he can carry out.

So, too, in the new community. The church and every member of the church likewise are called to a ministry of reconciliation. God who was in Christ, calling the world to Himself lays upon those who are members of the living corporate body of Christ the obligation to proclaim in word and in life the Gospel of reconciliation. He calls to a covenant involvement and He calls to a specific task and mission. That is what vocation meant to the men of the Old and the New Testament tradition.

The call comes through a whole network of actual and inescapable present obligations. Luther perhaps saw this point more clearly and stated it more dramatically than any other of our Protestant spokesmen. God's word, said he, comes to each man through those for whom he is responsible. It comes to the child through the parent, but also to the parent through the child. It comes to the subject through the ruler, but likewise to the ruler through his subject. It comes to fellow workmen through fellow workmen. It comes to each man in the place in which he lives and in terms of obligations which are there for him and which he cannot evade. The calling of God comes in the midst of daily living, in the midst of personal involvement, in the midst of specific claims.

It comes likewise with specific promise. The word of God is at once a word of command and of good news. The commandment is, "Thou shalt love the Lord thy God and shalt serve Him with all thy heart and strength, and thou shalt love thy neighbor and serve him as thyself." And the promise is, "Do this and ye shall enter into life abundant." Promise comes always with the commandment. The imperative cannot be evaded, but the word looking toward the fulfilment of life is there in the very commandment itself.

V

Now, work has been and, I think, rightly can be regarded as itself vocation—not in the cheapened and secularized way in which we use the word but in the fullblooded and thunderous way in which the term *divine summons* was used by our forebears. Work can be a medium through which God's commandment and God's promise come to a people and to individual working men and women. The word of command comes through daily work precisely because work involves exactions which the worker cannot evade. It demands of him integrity of the sort that scorns falsehood and shoddy workmanship, that cheap deception, that one unaware of the calling of God might substitute for the work of a true craftsman. Plato said long ago that every task involves difficulties which are "in the work itself" not super-imposed upon it superficially by someone seeking to develop muscles or morale. In the job itself are difficulties—difficulties in the nature of the materials with which we are constrained to work, difficulties in the environing of circumstances in the midst of which our work must be done, difficulties in human relationships (granted the crankiness and the obstinacy that all of us know in ourselves and in our neighbors). The genuine workman, seeking to work with integrity, is called upon to recognize and to work his way through these refractory factors in the stuff, in the situation, and in the fellow participants of which and of whom his job consists. To translate this into terms of the classroom and the campus is not too difficult. There are difficulties in the work of college and university which involve demands for self-discipline and candor and patience and humility on the part of one who seeks to do this job as the job itself demands to be done. This constitutes, so far as I can judge, in the most literal and significant fashion, a word of commandment that the Christian will recognize as coming from God who made heaven and earth and who still works in the midst of us and who has permitted us to become in some small way His fellow workers on that job.

There is likewise a demand for a sort of self-giving on the part of the genuine worker which might, if one can use the word without too many unhappy overtones, be described as the love of the workman for his work. One means, of course, not primarily an emotional glow, not primarily a virtue by which one acquires merit. One means rather a capacity to identify oneself with the task in such fashion that one feels the materials and the tools and the whole situation and the people who are involved as in some sense an extension of the ways of one's own living. One gives oneself then, losing one's life, if you will, losing one's self-centered, inward-turned attention and becoming, as we say, absorbed in the real world that calls for one's efforts. There is in work that sort of demand: demand for integrity, demand for devotion, for self-giving. God's word of commandment comes through work in such ways as these.

But God's word of promise, likewise, comes through the same medium of communication. And the promise is a promise of growth, of new insight, of increased self-command, of enrichment and widening and deepening of personal existence, a fulfilment which can be had on no other terms. The sort of promise

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that lies open to one who is ready to plunge himself honestly and fully into an exacting job is fulfilment of himself in stature which no one other than he can possibly attain, which he can attain only on condition of faithful work.

I suggest that in some such terms as this we look upon the daily job as a vehicle of communication between God and man: a medium through which God's word comes to the worker who has ears to hear, who has imagination and sensitiveness and candor and awareness of the realities about him. To such a one God speaks in the classroom, at the work bench, in the kitchen, on the plowed land, wherever work is to be done.

But I suggest that work is not merely a vehicle through which God speaks to man. It is likewise a vehicle through which man can speak to God. Man can serve his neighbor in the way of sound and devoted labor, but man can likewise give voice to his gratitude, his trust, his devotion, his love to God through the same work. If the expression of gratitude and love and devotion is to say genuinely what it can and ought to say, plainly enough the work must be responsible work. One does not say thanks to God by taking short cuts and offering plausible substitutes. But the work through which God makes demands and promises to man can be at the same time a way in which man can express gratitude and love toward God.

VI

Now, what significance has all this for our lives on college or university campus? I suggest briefly four considerations here. In the first place those who do their work in some such terms as those I have been suggesting will find that there is help in overcoming that disjunction between sacred and profane which bedevils not only our lives in the market place, but likewise our lives in college and university halls. There is a particular kind of sentimental piety with which all of you are surely familiar which differentiates sharply between prayer meetings and discussion groups and chapel services, on the one hand, and assignments, examinations, term papers, and seminar discussions on the other hand. My suggestion is that that kind of disjunction leads to a peculiarly destructive kind of unreality in our understanding of what God requires of us and of what we as Christians are in fact called upon to do. What we do in the classroom, what we do in the library, what we do when we are engaged in the work of the six-day week is just as integral a part of our answer to God as what we do when we sing hymns and offer prayers whether in private or in public. The disjunction between sacred and profane needs to be broken down; and to think of the job in the way in which Jewish and Christian leaders have thought of a vocation, entering into a covenant with God and fellowman, fulfilling a specific mission that no one else can fulfill, hearing God's word and replying to it, will help to make the whole of the world in which we live holy ground.

In the second place, this way of doing our work will encourage, I suggest, the effort to see every field of study in which we are engaged in those wider

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perspectives to which references has been made more than once, and which surely are requisites if we are to avoid chopping up academic activity into those unrelated fragments that are the despair of sensitive teachers and the confusion of bewildered students. If in the classroom of history or literature or of the natural sciences the student feels himself in the presence of a teacher who has a common perspective with his colleagues, the tendency to isolation and fragmentation, I suggest, can be greatly lessened and perhaps may someday really be overcome. This will not diminish the exactions of these special fields of study. Rather it will display these exactions in a network of significant interrelationships which may, at best, increase rather than diminish the demands for genuinely precise and competent work.

In the third place, it may point toward an effective solution for the problem of suitable balance of unity and diversity, of discipline and freedom. There is not much point in dwelling in detail on that consideration here. My one general comment is that one who is aware that, as teacher or as student, he is living and acting as servant to the God and Father of our Lord Jesus Christ, will find in that sort of personal commitment grounds for both freedom and discipline, grounds for both insistence on the unique individuality of his perspective and the unity of memory and of hope in which he and his fellow students and teachers can share.

Last of all, I suggest this way of viewing the educational enterprise can lift the whole thing into a major medium of human participation in the creative and redemptive working of God. When we think of what goes on in our classrooms, in our administrative offices, in our campus living as a whole as bringing us directly into the realm in which God is at work, we see it as a world sorely in need of being transformed closer to God's will. Then what we do as students or as teachers or as administrative officers becomes fit to be described in Paul's way: "We are God's fellow-workers."

The Christian in Education

MARJORIE REEVES



FUNDAMENTALLY, THIS is the vocation of any Christian anywhere: to be a witness to God in Christ, reconciling the world to Himself. What does this mean translated into terms of our own special vocation in education and in our own fields of knowledge?

First, let me pause a moment on this word, "Witness." It is always with an immense lightening of the heart that I remember that *we* have not to change the hearts of men, but to witness to the truth we know, and to point to the source of all truth. Our witness can then, in one sense, be almost carefree, untrammelled by anxiety about results. The use God makes of our witness we leave to Him.

I

We have been saying a good deal here about the necessity of a true meeting of persons. Let us then bear our witness that true education is nothing less than a meeting of persons. By the very nature of education, this is an unequal relationship, as between the more mature and the less mature, but, as before God, it is one of equality. And, let us remember that all of us here, whether we are administrators, teachers or students, are in some sense "educators." There is not one of us who is not given by God this wonderful, but great, responsibility of kindling a spark in someone else whose "educator" we must inevitably be.

The conception of education as a meeting of persons suffers attack from two quarters: (1) from those who want to bring educational institutions into the category of commercial undertakings, in which handy packets of knowledge are tidily parcelled up and purveyed for rather oddly determined prices. (If you choose to purvey shop-soiled goods in the form of yellowed lecture-notes, that is your own affair.) And (2), more seriously, from the academics who fundamentally doubt the legitimacy of personal influence on the grounds that it is indistinguishable from propaganda.

This seems to me to be still one of the liveliest issues in education and one in which Christians have a special witness to bear. For in God's ways with men, as the Scriptures read at this conference have continually reminded us, personal relationships hold a special significance. All through the Old Testament it is through the meetings of persons that God teaches men; when men try to express direct encounter with God, it is as a meeting with Person that they describe it. And, supremely in the New Testament, it is through One Person that God reveals His truth.

It is difficult, as Christians, to avoid the conclusion that God has so ordered His world that persons grow chiefly through living contact with other persons. We do, of course, stub our toes against the facts of the physical world; but the most vital part of our knowledge and experience comes to us through people.

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Knowledge is always someone's knowledge. Human personality is a God-given instrument in education. We must accept the implications of this unshrinkingly—that we are called to give, not just our knowledge, but ourselves, the best of ourselves, which includes our enthusiasm, our values, our faith—even though this means the exercise of that dangerous instrument, influence. We must understand that to try and remain disengaged is to evade our real work in education.

As soon as it is stated thus, all the rocks loom up. We know that when we ought to be using this living relationship to help others to grow towards God, towards His truth, towards their own true selves, we instead are trying to attach them to ourselves, and to mould them in our image. Human lust for power, the egocentric force which seeks to draw other persons into its own orbit as satellites, constantly perverts in us this great life of personal influence.

To the Christian, however, this is no reason for dropping it as a too-dangerous instrument. God still works through people, even though they play Him false. Rather it is a cause for self-examination as teachers, for humility and repentance; then, plunging in joyfully, fully aware of our inability to achieve it perfectly but seeking always a real meeting of persons. And this applies to the whole range of college relationships. Throughout, we seek to foster meeting at a fundamental level, in which serious issues are not evaded or treated flippantly, in which real views are freely expressed and debate is sharp, in which the whole intention is not to convince the other of our own rightness, but together to seek illumination. The question may be asked is a real meeting of minds possible between the less and the more mature? I believe it is, if both are still struggling albeit at different levels, with *growing* truth. Compared with the truth of God, we are all (teachers and students) so far away as to be very close to each other. Let us, then, use none of the tricks of authority, so tempting to teachers, to convey the idea that we possess all the answers and only have to hand them out. We must establish rather the relationship of seekers together after truth of those engaged in a common activity. We must be known to our students, not as those who have "arrived", but as those who pursue further.

Our witness, then, to the "neutral" is that we dare not evade a God-given responsibility; our witness to the "propagandist" is that only with prayer and repentance dare we use personal influence. With great watchfulness we have to hold fast our intention to help those we influence to find the truth of God for themselves, rather than to make them accept our version of the truth. We must never use human personality to force an entry into another's soul, because God Himself stands at the door and knocks.

II

We have a special Christian witness to bear in the field of knowledge. It is fundamental to our vocation to see the end of all knowledge as the glory of God and to relate our own specialism in particular to the doctrines of God and man. This means a careful thinking out of the underlying assumptions of all we teach,

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both in content and method. It means being prepared to state those theological assumptions quite explicitly in the midst of technical discussion when the need arises. This can be done in the spirit of the witness not over-anxious to prove his case. Students need, above all things, to find significance in their studies and we can best serve them by a willingness to share our own sense of their significance in our studies. It is the relation of our subject to the overarching framework of God that gives it significance, or, to change the metaphor, it is only as our specialism is rooted in fundamental meeting that it has particular meaning. Therefore we must be prepared to show this overarching framework and to lay bare those roots.

Let me recall for you Dr. Calhoun's tension between specialization and the unity of knowledge. We have in education to bear witness at once to the particularity and the universality of all knowledge. We have to bear witness to the sanctity of the particular, because Christ's entry into a particular moment of time and a particular place has made sacred the whole of creation—all places and times, all parts of nature, and, above all, all persons. Always God has taught man through particular encounters. As God made Himself manifest in the particular, so, as we study particular phenomena, we are nearer reality than when we generalize. Generalization is a necessary device of the human mind but the reality of study lies in the confrontation of the individual human mind by the particular facts in their uniqueness; these are the material of his study. All our generalizations must be based, as far as possible, on an attempt to grapple with some, at least, of the particulars.

This principle has two consequences. First, it gives a religious basis for the sanctity of facts. Facts are often obstinate; they will not fit into the pattern or generalization we want to make. The Christian has the highest of all reasons for guarding against slick generalizations and easy pattern-making, for keeping an open and receptive mind to the fresh impact of truth, and for revising his earlier conclusions. This seems to me to be true objectivity; to sit down humbly before the facts in as much particularity as possible and to be willing that they should make their full impact upon you. For the Christian the ideal of objectivity is rooted in the belief that he is, in some sense, confronted by God in the facts to which his study turns him.

Secondly, it means that the call to study is a call to seek a truly personal confrontation. I do not believe that the ideal of objectivity is placed in jeopardy if we now emphasize the personal quality of all real knowledge. There are always two terms in any encounter; here they are: the knower and that which is to be known. The process of acquiring learning is a relationship and no two persons' knowledge is ever precisely the same. If knowledge really is a way to God, then the Christian college must have as one aim that each of its members should know truly for himself, intermingling his own experience and reflection and evaluation with the newly acquired fact, and creating therefrom a body of knowledge and wisdom which has significance for him individually.

A field of knowledge may be likened to a territory, which may be known in three different ways: (1) the aeroplane survey from above which corresponds to the

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predigested general survey in book or lecture; it is useful but limited. (2) Exploration on foot along a trail blazed by the teacher; this is what most of us do and it is a necessary first stage. And (3) personal exploration; scattering individually and plunging through the undergrowth, fighting with the difficulties, etc. In some sense, to all students of all ages, the Christian call is "to go in and possess the land", or some small piece of the land, for oneself, in such a way that it remains a permanent personal possession.

Particularity and unity are as obverse and reverse of one coin. We can only take possession of some small corner of the field of knowledge and this possession I have been arguing, is vital to true Christian student-ship. But our little bit is part of a vast realm of God and in this age of narrow specialisms—of an ever more minute sub-division of knowledge into fragments—it is our glorious vocation to witness to the unity of all things and the one universal meaning which all God's creation proclaims in a myriad tongues.

The problem of the fragmentation of knowledge and the need to bring all the pieces together again in some kind of framework is the concern of many today. Interesting solutions in the form of "framework courses" are being devised. The Christian need, perhaps, be less concerned than others to find wholeness by means of a general conspectus of knowledge. The sense of wholeness in knowledge for him is not given by knowing a little about a lot of things; rather it is given to him from outside the field of knowledge, from his faith—his faith that all things cohere together in God. Thus, what we have to say is that the principle of unity in knowledge, the total meaning of it all, cannot be derived solely from the process of study itself. It does not emerge *from* our learning; rather we bring the meaning by faith *to* our learning.

In practice this surely means a constant awareness of the relatedness of our own special field to others and a willingness to regard it not as a closed box, finite and self-contained, but rather as a room with doors on all sides and corridors running thence along immense vistas. It means being willing to leave the safety of our room and step across thresholds to meet and hold communication with many other explorers in the fields of knowledge. Communication between those of different specialities and training has become increasingly difficult but the Christian has a motive for crossing frontiers, for embarking on "skirmishing expeditions," for establishing relationships and connections. Whilst called to explore at a deep level of personal understanding and reflection the subject or subjects of his choice, he must yet look for fellowship of mind with other explorers and seek to make plain how all meanings do cohere in God, the Lord of Life.

III

Another area in which Christian witness must be borne is in relation to freedom and commitment. The search for truth and openness to new truth—expressions of an academic ideal—lead easily to a conception of academic neutrality, of perpetual open-mindedness and non-committal. This is passionately defended by

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many academics.

Christians also seek openness of mind. "The Lord hath yet more light and truth to break forth from His word" expresses this. We do not seek either for ourselves or our students that questions should be resolved too quickly or minds closed to the strenuous debates that ought to go on in any live college. Yet, we must also confront ourselves and our students with the necessity of choice and commitment. Many questions of academic study demand value-judgments as well as understanding of the mind and, deeper still, some issues demand a Yes or a No of the whole being. As between the neutral and the closed-mind attitudes, Christians have a special witness to bear; on the one hand, to the necessity of commitment, to the fact that growing of full stature means, not only the formulation of opinions, but a response of the whole mind to the great issues which confront us—"Choose ye this day," is the word of the Lord; on the other hand, to the fact that commitment does not end exploration, questioning, growth and that it is possible to take up one's stand in an experimental commitment that leads one forward into greater understanding.

This double intellectual attitude is surely that required of the Christian scholar, willing both to commit himself, when called upon, to a positive attitude of judgment or faith, and to make it plain that this positive expression of his position does not close the debate or give any final form to belief. But the question of freedom and commitment is not just an intellectual one. Almost the most important aspect of education is to learn that only the committed will can be free. We all meet many in educational circles who still think that self-development of the personality on all sides without let or hindrance is the true aim of education. So we bring up, not persons, but pathetic creatures blown about by the winds of every passing desire or form of self-expression, who have never "found themselves" in moving along a straight line towards a goal to which they are committed heart and soul.

The Christian, then, must bear witness to the truth that we grow to full stature and full freedom only as we accept hard necessity and limitation; as we learn that, in committing ourselves to one chosen objective, we must give up many other desirable experiences; as we discover the paradox that we must all enter into fullness of life halt or main (cf. Jacob in wrestling with God was both blessed and made lame), since commitment always means the sacrifice of other possibilities. "A *person* fully developed on all sides" is a contradiction in terms.

IV

The Christian has, lastly, to bear witness against the idolatrous use of knowledge. From the Christian doctrine of man we draw an understanding of the limitations imposed upon his achievement and use of knowledge. Two insights are particularly important today: (1) We must assert the finite and sinful nature of human beings and therefore the limitations imposed on their capacity for true knowledge. This is in direct opposition to the prevailing assumption that to

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the clever all things are knowable, and that, if they do not have all the answers yet, they soon will. Confidence in human knowledge is one of the really frightening phenomena today. (2) We have to bear our witness against the growing belief that knowledge is power and nothing more, that its sole purpose is to give power over nature and man, a power that, once acquired, can be used for any ends quite irresponsibly. Knowledge does, of course, give power, useful power. Thought of in terms of equipping oneself for a useful vocation in serving the community, it is a good and laudable ambition to seek knowledge. But to make this the sole end of knowledge, and still more, to make it an instrument of an inordinate lust for power, is to tread the gift of God in the mire.

To Christians, the ultimate meaning of all knowledge is not in terms of power, but in terms of worship. It is not something we can possess, get underneath our hand, turn into a usable instrument, but a great mystery which we penetrate a little, aware of the limitations of our nature, knowing that deeper aspects always elude us, yet drawn on always through knowledge to the worship of the infinitely knowable, yet never wholly known, God of all glory.

In the Book of Ezekiel, we find these words:

"In the thirtieth year, in the fourth month, on the fifth day of the month, as I was among the exiles by the river Chebar, the heavens were opened, and I saw visions of God. . . . And above the firmament over their heads there was the likeness of a throne, in appearance like sapphire, and seated above the likeness of a throne was a likeness as it were of a human form. And upward from what had the appearance of his loins I saw as it were gleaming bronze, like the appearance of fire enclosed round about; and downward from what had the appearance of his loins I saw as it were the appearance of fire, and there was brightness round about him. Like the appearance of the bow that is in the cloud on the day of rain, so was the appearance of the brightness round about.

"Such was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard the voice of one speaking. And he said to me, 'Son of man, stand upon your feet, and I will speak with you.' And when he spoke to me, the Spirit entered into me and set me upon my feet; and I heard him speaking to me." (Chapter 1: 1, 26-28; and 2: 1-2).

God is to be worshipped in great awe and wonder and falling upon the face. Yet our message as Christians to our colleges is that God calls each one of His children on the campus to stand upon his own feet, for God himself will speak to him.

Our mission is, to help each member so to be "set upon his feet," in the worshipping community. Our faith is that in the Lord Jesus Christ, and in Him alone, we may all grow to this full stature.

The Vocation of the Christian Teacher

MARJORIE REEVES



T WAS SUGGESTED TO me that I should say something to you about the Dons' Movement in England. The initiative in this was really taken by the Student Christian Movement. The reason the move came from the student side is, I think, because Dons, Christian or otherwise, have had great inhibitions at the point of tying together their religion and their work. Many of the Christians wanted, nevertheless, to make the connection which has already been described here by Dr. Calhoun; but, being caught up in the good liberal position that one kept his personal religion distinct from his academic profession, many of them were unable to move forward in this matter. The students, breaking through the reticence, said: "There is something we are concerned about—we have all our religion on one side. We never talk about what it means to be Christian students in terms of our work. When we ask our teachers about religious matters, they say 'Oh, no, we can't talk about that.'"

As an illustration of this attitude I will cite what a most saintly Christian said to me one day. "These S.C.M. fellows keep coming around to me and ask me to talk about my work as an historian and its relationship to Christianity; but there is something in me that stops me." This sort of a predicament was prevalent in the 30's and 40's. But, from the student side, the S.C.M. attempted to make the necessary connection. A small group of Dons and S.C.M. secretaries was brought together to discuss the problem. It produced the set of University Pamphlets which many of you know. It later invited Sir Walter Moberly to write the book, *The Crisis in the University*. These became the starting points of this movement.

We have had several conferences. One was on the Moberly book. Last year we attempted a study conference at which we tried several projects in the field of Christianity and culture. One of those seminars, led by Dr. Calhoun, had as its subject Richard Niebuhr's book, *Christ and Culture*.

The movement has a very small advisory committee which is unofficial and unorganized. It works under two umbrellas—the S.C.M. and the Christian Frontier Council (a group concerned with the relation of one's profession to his faith, whatever the sphere of work may be). Our way of functioning is to have a number of groups in various parts of the country, all of them self-governing and securing their leadership from the universities. Another conference is being planned, which is to center on the subject of science and the study of nature. Some groups within the wider Dons' Movement are wholly devotional, giving their sole attention to the Christian faith, the study of theology, and so on.

I am most deeply interested in that aspect of the movement which seeks to relate our dual profession as scholars and teachers to our faith as Christians. I am associated with a group of other historians, together with some theologians, and

This is a summary of an informal talk made by Miss Reeves at the opening of the Vocational Section meeting for members of college faculties.

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philosophers, which meets in my room a number of times a term. These persons have enough common ground to discuss at the academic level, despite the fact that they come from different fields and that the group crosses the lines of religious denominations. All of this was somewhat unplanned; the group grew up without our quite knowing how. Despite our differences—we include a strong group of Roman Catholics and one or two Russian Orthodox as well as many other varieties of churchmanship—we frequently get down to discussing the very controversial field of theology together.

Several primary questions may well concern us here. First, which is the more important—our vocation as scholars in our particular fields, or our work as teachers? Let me first say something on the problem of Christian vocation in scholarship. The problem hinges on the degree of autonomy we allow to our subject. My own subject of history is a significant example since Christianity is an historical religion which can be treated on the two different planes of faith and of history as an autonomous and secular subject. Many academics would passionately defend that autonomy. It is typical of the historian to seek for cause and effect on a horizontal plane, using all the scholarly methods and not concerning himself with a vertical point of reference, such as the Christian faith. Yet, the concern of the Christian teacher is the relationship between the horizontal plane and its interpretation of the facts and the insights which Christianity as a faith can give.

Several of the papers in our discussion group at Oxford have dealt with the question of whether these two planes or conceptions meet. Our concern, whether the historian is working with the materials of ancient Rome, or the French Revolution, has been to discover whether our Christian insight increases our understanding of the period in question. The more fundamental question, in which this concern is rooted, is this: Does it really make any difference whether I am a *Christian* historian? The more many of us partake in these discussions the more we are inclined to hesitate in giving a too quick or too easy answer. Is Christianity a kind of ready-made ideology which tells us what we ought to find in our subject or does it not rather give us a theological motive for our study which is free and open to the impact our material will make upon us?

The second question that should concern us has to do with our profession as teachers. Someone here, in introducing another discussion, assumed quite automatically that the whole purpose of the teacher was the education of the students. It is more than this. The conception of a true college as a Christian community of learners implies that students are not the only pebbles on the beach and that the teacher has other concerns besides them. The teacher must be vitally concerned with his work in research. Paradoxically, it is only in so far as he is still a learner that he will be a good teacher. It is frequently good for the students to understand that the teacher has obligations other than students; it is very rewarding to have students come and ask, "Tell me about the work you are doing." These are the students who ask intelligent questions.

At the same time, we have a clear obligation to meet our students as *persons*,

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and therefore we should not let our chaplains or student counselors do the teacher's work in counseling. In England we have no organized student counseling services; we have university or college chaplains, frequently on part-time, being teachers of theology or ministers half of the time. But, to have the teacher deprived of the responsibility of being a counselor takes away from his opportunity to develop the religious implications of the course he is presenting. This is a vital part of the teacher's work whatever his field may be. The real issues frequently arise in informal contacts between teachers and students; here the Christian witness can be made. We need, then, to take seriously our pastoral responsibilities as teachers.

A third question is one which concerns our relationship to college and university administrations. One must, of course, employ ethical values in making decisions about how one organizes education and its necessary committees. Administration frequently appears to teachers as nothing but innumerable committees and meetings; but, the subtle and vital issues of values often come into administrative questions, into matters of discipline, and so on. Here the line between the administrator and the teacher becomes very thin, indeed, for the handling of discipline is a basic part of education. We all regret the time required in administrative duties, but this is the way in which we can find our Christian vocation.

Finally I would mention our responsibility to take part in informal discussions with student groups. In Oxford we have one on the relation of Christianity and history; the students choose what they wish to talk about and write their own papers. We recently had for example a paper on Lord Acton and the liberal conscience, which raised the whole question of the right to make moral judgments in historical studies and the problem of the relative and the absolute. This series of discussions was on the different views of history, including the Greek, the Hebraic, the Augustinian, moving thence to Guicciardini, Marx, Toynbee, and finishing with two contrasting papers on Lord Acton and the eschatological view of history. These are opportunities which we have to carry on the dialogue which is an essential part of education. The essence of this group is its *unofficial* character.

One more note needs to be added about the British scene. We have a place called Cumberland Lodge in Windsor Park, a beautiful house, which is devoted to discussion groups for students coming from all over England, many of them coming together with teachers, some coming individually and others with groups. We consider there all types of questions, and the relations of fields of culture to one another and to Christianity. The leaders go out of their way to bring non-Christians, who see the chapel and know they are free to attend its services, but are never asked to go themselves; they note that no attempt is made to drive any discussion around to Christianity. All that is attempted is that the questions are pushed so that insight moves constantly at a deeper and deeper level.

Reports and Resolutions

A. SEMINAR REPORTS

In addition to the general sessions, in which members of the Convocation were brought together, twenty-eight seminars met twice to consider the theme in its on-campus implications and twice to explore the Christian college's off-campus relationships. These seminars, involving up to fifty persons each, were conducted by teams of leaders; in each seminar there was a Chairman, a Resource Leader, a Consultant, and a Recorder. So that the broad area of educational concerns could be covered, some of the seminars concerned themselves with problems in the student area, some in the administrative area, some in the area of faculty members, and some in the area of religious leadership. The seminars were, however, mixed in their personnel, so that in a seminar dealing, for example, with problems arising in the student area, some persons representing other aspects of the campus community were involved; this was the pattern followed also in the other seminars. At the conclusion of each set of seminar sessions, the recorders met with the convener of the seminar recorders, and, at the conclusion of both sessions in each aspect of the seminars' work, a composite report was produced to indicate the general areas of agreement and the common judgments expressed. The composite reports are presented here.

I

"WHAT THE CHRISTIAN EDUCATIONAL COMMUNITY REQUIRES IN THE LIFE OF THE CAMPUS"

Recognizing that the Christian college must be a community of the mind and a laboratory in social responsibility, in which commitment to Christ is central, the fourteen seminars, in their several specific areas, dealt with issues such as those reflected in the following discussions:

That students acknowledge and accept their responsibility for:

Undivided devotion to the goals of academic achievement, to the fulfillment and wholeness of personal life, and to God and His guidance as the supporting, integrating, and sustaining Spirit in the total educational experience;

Challenging other students with the Christian faith, establishing working student groups on social issues, supporting Christian worship on the campus, and promoting wholesome attitudes throughout all aspects of extra-curricular activities;

Developing an inclusive honor system, which extends into social as well as academic activities and builds mutual faith and trust;

Establishing a student government in which responsibilities and powers are equitably distributed, and which promotes understanding and insight;

This composite report was prepared by J. Edward Dirks using materials prepared by the Seminar recorders.

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Encouraging such student-faculty relations as will express mutual love and understanding, overcome barriers and pride, and provide an index of Christian vitality on the campus; and,

Assisting students from other lands so that they may become members of the entire campus life, may be better understood by other students, and may be treated by all their colleagues with love and concern.

That religious leaders acknowledge and accept their responsibility for:

Interpreting and communicating the Christian faith in relation to the life and mind of both church and campus, so that the religious quest may be furthered among all members of the college;

Seeking ways whereby the entire staff of the college may become "religious leaders", thereby creating the Christian community by leading all its members into "mutuality in Christ", a mutuality expressed in both criticism and mutual support, and which is so frequently denied in the hierarchical and authoritarian structures of our colleges;

Assisting faculty members in the various intellectual disciplines to become better acquainted with the religious issues, to challenge them in making the essential and inescapable decisions regarding world-view in Christian terms, and to encourage an on-going study of the Christian college; and,

Emphasizing the positive relationships, not the conflicts, between faith and academic inquiry, and specifically that *all* fields of study are concerned with faith and the meaning of life.

That members of faculties acknowledge and accept their responsibility for:

Engaging in the search for and communication of truth, deepening beliefs and developing attitudes which are in harmony with the Christian objectives of the college, and setting forth the fundamental assumptions of Christian faith, so that there may be built a more vital Christian academic community and that its responsibilities may be asserted as concomitant with its academic freedom;

Assisting in breaking down barriers to communication, creating the desired relationships with all others on the campus through participation in retreats, chapel worship, conscious attempts to be helpful to students, and mutual examination with administrative personnel of the college of all genuine educational needs;

Joining in all feasible arrangements to promote inter-communication within the college, so that its various component parts may share the responsibilities of its total educational program (many informal exchanges of experience were reported); and,

Giving careful consideration to the curriculum of the college, taking part in teacher-training programs, and discovering all available ways of integrating the various courses offered.

That members of the administration, firmly committed to the ideals of Christian

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education, acknowledge and accept their responsibility for:

Engaging the whole college in a continuing re-examination of its Christian objectives and in a constant deepening of both its religious faith and its intellectual vitality;

Protecting the educational program from being unduly influenced by special group pressures, appointing faculty members who actively participate in the college as a Christian community, and selecting students who find congenial the ideals and program of the college;

Encouraging such off-campus programs as may be most salutary in their effects upon the on-campus educational life, while, at the same time, conscious efforts are made to develop a wholesome Christian community among the members of the college;

Establishing such a democratic structure in all campus activities and operations and such correlative counseling services, as will best promote the equality of all persons, a sense of their sharing together in the college's work, though, at the same time, clearly designated lines of both responsibility and authority are retained;

Setting forth honestly the primary purposes of the college in its announcements, promotional materials, and catalogues, so that those who receive them may distinguish between "dreams" and accomplishments;

Consulting with students in informal ways and through admission procedures, to interpret the college's ideals and to understand the criticisms which are made of its failures to follow them, to treat sympathetically all proposals made concerning ways of realizing the college's stated objectives, and to seek ways of correcting any abuses of students by other members of the college;

Appointing and promoting faculty members, and providing such security as is possible through sound tenure policies, on the basis of objective standards and merit, in accord with the position that teachers are members of a profession and not merely employees, and with the recognition that they are the major influence upon the on-going community of the college; and,

Interpreting to the public and to members of its board of trustees the vital aspects of the college's educational program, that in the Christian faith persons hold a holy calling of God, and those theological assumptions which are the foundations of the educational community.

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II

"WHAT THE CHRISTIAN EDUCATIONAL COMMUNITY REQUIRES OF ITS MEMBERS IN RELATION TO THE OFF-CAMPUS WORLD"

The members of a number of the seminars felt that their first concern must be to make clear what is the proper relationship between the Christian educational community and the larger community that forms the off-campus world. They recognized that the educational community exists in the framework of society and our total culture and that it exists side by side with and inextricably linked with a number of other communities, such as church, town, state, and world. It should not, however, even if it could, try to isolate itself from these communities. In fact one of the responsibilities of the members of the Christian college community is to understand these other communities and their culture. However, the Christian college should never be content to be a mirror or reflection of contemporary culture. Rather it must seek to become progressively more Christian and it must have as one of its aims the continued transformation of the total culture in which it exists.

Carrying on this aim is its primary service to society, and it achieves its end best when it performs its essential business well. That business, as the convocation was reminded, is the molding of lives—the turning out of graduates who have acquired not only the important facts and skills but also the right notions—or better the dynamic values—which will enable them to live in the world and help to transform it through their actions in their homes, their churches, their vocations and their communities. In general, then, the most important service to the off-campus world that the student can perform while he is in college is to be a good student; the most important service the faculty member can perform for the off-campus world is to be a good teacher; the most important service the administrative officer, including the religious leader, can perform is to give imaginative direction to the college program.

In pursuing the implications of this thesis, seminar members spent much time in spelling out the types of programs in the college community itself that would best enable students to develop those essential attributes which would enable them to carry out their responsibilities in the various communities he would serve after college. Many of the ideas suggested involved direct contact with the off-campus world itself, involving the students in live encounters with social and political problems of our day, actual observation of the organization and operation of businesses, participation in civic and church activities as a means of understanding these institutions and agencies and of strengthening their ethical concerns, and vital contact with foreign cultures through foreign travel and study and a foreign student program on the campus.

In several seminars, the warning was struck that student participation in some types of community or church service, worthy as it might be in itself, was not al-

This composite report was prepared by John Hollenbach using materials prepared by the Seminar recorders.

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ways the best learning activity for the students in preparation for his responsibilities in the community or the church. At times a study of the past or withdrawal for reflection are even more helpful experiences. Similarly, faculty and administrative participation in civic affairs, good as it might be in itself, is not *per se* the best activity of the faculty person, who may be helping his community better by spending these hours in his study or in his office counseling his students.

At the same time, the road to effective learning of many of the skills, understandings and values essential for community, church, or vocational service can come only through participation in and the facing of the problems of life on the campus, the church, and the community—from local to world—of which the student is simultaneously a part. A member of the college community cannot and should not feel that he is exempt, by virtue of the fact that he is a member of the college community, from the common responsibilities incumbent upon any member of a family, church, or political state. The seminars, without exception, reaffirmed the need for all their members to take an active part in these common responsibilities. At the same time, recognizing that for those whose vocations kept them for most of the waking day on the collegiate campus, and the college community is the central one in which they have the greatest opportunity to make a creative contribution, and also recognizing that in the college community most of the pressing problems found in society at large—such as human and race relations, freedom versus authority, force versus reconciliation—are also to be found and confronted, several seminars felt strongly that here, in this particular community, is the best laboratory for developing a vibrant Christian society, and that such a community, if it could be approximated, would give the best possible Christian witness to the other communities with which it co-exists.

Finally, the seminars proceeded to suggest the following as among the specific tasks and responsibilities that its various members, by virtue of their special vocations, should assume in their direct relationships with the off-campus world, as having real pertinence to the creation of a more truly Christian society and culture:

The student should:

- Participate in community and church activities, especially where a real, personal witness can be made;

- Contribute to world-wide agencies, possibly with emphasis on those which help fellow students in other countries hear the Christian message;

- Seek to resolve racial and international tensions by following Christian principles in treating foreign or minority groups on campus or in their churches and local communities; and,

- Engage in inter-collegiate and extra-class activities that will extend their horizons and bring them into more vital contact with social and political action situations.

That the religious leader should:

- Function as the key liaison officer between the college and the church, in-

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interpreting the college and its program to the supporting church, and seeking to resolve the tensions between the two;

Take the lead in bringing to the attention of the students and in engaging their interest in areas of service which they can explore in the local churches and communities;

Guide young people into Christian vocations; and,

Lift the vision of the total campus community above narrow campus concerns to the need and problems of the world within which the college exists.

That the faculty member should:

Take an active role in raising the cultural and educational level of the members of the church and local community through offering of adult-education courses, speaking on topics of his special competence, and participating in local studies for which his training gives him special skill;

Be particularly alert to note and call public attention to situations that call for Christian action, and to analyze these situations and suggest measures for change;

Seek competent individuals in the community to enrich the classroom and discussion sessions of the students;

Help interpret the policies and the educational philosophy of the college to parents, members of the church and members of the general public with whom he comes in contact;

Listen to and get the points of view of people in industry, business, and the professions; and,

Be a responsible, active member of a church. (There was some dissension on this point, but the majority of those who discussed it seem to favor this position.)

That the members of the administration (presidents, deans, trustees) should:

Take the lead in interpreting to the churches, the alumni, the local residents of the community and the general public, the purposes and procedures of the educational program of the college;

Free the faculty from a portion of their campus duty when they are called upon to make some significant civic or church contribution;

Assume leadership in establishing programs such as foreign-student programs, foreign faculty-exchange, etc., but also take care that the needs of such students or faculty are recognized and met when they get to the campus;

Examine constantly all their practices to be certain that they are Christian—especially scholarship practices, unhealthy competition, etc.;

Take the leadership in eradicating non-Christian practices of discrimination;

Make available to non-campus groups college facilities and resources; and,

Seek to have a voice in establishing national policy on the exchange and treatment of foreign students.

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B. VOCATIONAL SECTION REPORTS

One afternoon was devoted largely to meetings of the participants according to their specific vocations or functions within the college community; i.e., all students met together; all faculty members met together; and so on, throughout the four major component elements represented in the Convocation. Each section meeting had a Chairman, a Resource Leader, and a Recorder. At the conclusion of the section meetings, the several recorders met with the chairman of this group to prepare a composite report. This composite report is presented here.

"WHAT THE CHRISTIAN VOCATION REQUIRES OF THE MEMBERS OF THE CHRISTIAN COLLEGE"

The four section meetings devoted to Christian vocation made no full or explicit reference to Professor Calhoun's address in the course of their discussion. Mr. Dale Dunlap, reporter for the Religious Leaders group, observed that implicit in their section's discussion was the "general context of Dr. Calhoun's philosophy of vocation." Aside from this one exception, however, it appears that Professor Calhoun's statement was used incidentally, as particular questions or comments called to mind his interpretation of Christian vocation.

The discussions were sparked and directed by personal experiences relating to Christian vocation. In the student group, Dr. Pollard's recounting his spiritual pilgrimage, elicited conversation respecting the nature of Christian faith, how one goes about understanding and becoming a part of that faith, and how one relates faith to various aspects of life. Professor Reeves opened the faculty section with a brief description of the British Dons' Movement and the work of the Student Christian Movement in England, and shared with the group a number of concerns and questions which had emerged for her as a result of her involvement in these two movements;* subsequent discussion was closely oriented to the questions and concerns she raised. In the remaining two sections, *vis.* administrators and religious leaders, the personal experiences eliciting and shaping discussion were not so much those of the group leaders as those experiences common to the individuals comprising the groups.

It is interesting but not surprising to discover that each section was concerned to secure on the college campus an understanding of the commitment to the Christian faith. Administrators asked themselves: "What is the relationship curriculum-wise of Christian presuppositions to general education?" and "To what extent can integration of courses of study be achieved from a Christian perspective?" Religious leaders agreed that a way ought to be worked out whereby they can share "perspectives and interpretations" with college staff as well as students. For their part, faculty persons evidenced concern to witness not only in their teaching but also through informal, i.e., pastoral relations, with their students.

This composite report was prepared by Elmer Million using materials prepared by the Section recorders.

*Her informal talk on this subject is presented elsewhere in this issue.

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Meanwhile students were asking Dr. Pollard: "Why was a religious outlook missing in (your) undergraduate days?" and "Are we required to study theological problems?" We are probably justified in concluding that there was in all four sections greater interest in securing a better understanding and communication of Christian faith than in Christian vocation as such.

However, all four groups did evidence a second concern in common, *vis.* the concern for each person individually to incorporate Christian faith into his college work. Administrators recognized their vocational responsibility to secure a definition of the essential character of a Christian college, to deepen the sense of Christian community on the campus, and to effect a more just expenditure of funds. Members of the faculty group agreed that their vocation calls for the continuance of personal research or some other form of learning, the increase of competence as a teacher, and wider participation in general administration. Certain questions asked in the students' section reflect the assumption that the student's present call is primarily to learn and apply what he learns: one question asked Dr. Pollard, in effect, to describe to what extent the average student should apply himself to a study of theology; a second question asked "How can we make Christian convictions real and active in a scientific profession?" The role of the religious leader as pastor or minister to the campus community constituted the main issue for discussion in the fourth vocations section. Thus while each section gave the question a different form, each of the four groups did attempt to explore college work as a Christian calling.

In the students section, among the questions raised were these:

"How do you account for the events leading toward a Christian commitment in your life?" (Addressed to Dr. Pollard personally).

"Is the church interested in students who are preparing for vocations outside the church?"

In the faculty section, the following questions were raised:

"With the heavy schedules of teachers in small colleges, is it possible for the teacher to be both a researcher and teacher without sacrificing something important in either?"

"How does the teacher determine where and how his area of specialization stands in reciprocal relation to Christian faith and to other fields of knowledge?"

In the Religious Leaders section, the questions raised included:

"Are religious leaders being trained for their particular tasks? What would constitute adequate training? Who is responsible for it?"

"What is our responsibility for recruitment of religious leaders?"

In the Administrators section, the questions, among others which were raised, are:

"How can we secure and maintain a faculty with teaching skill?"

"How can we evaluate the efficiency of the president's work?"

A study and comparison of reports from all four vocational section meetings

REPORTS AND RESOLUTIONS

reveals two areas of concern and action which deserve special treatment as we conclude this report.

First, there seems to be a serious tension between the faculty member's conception of his situation and the conception of his situation held by administrators and religious leaders. The faculty member draws attention to his heavy teaching load, heavy both in terms of time and number of students concerned, and asks how he can maintain standing as a scholar, much less find more time and energy for informal student contacts and for exploring carefully the relation of Christian faith to his field. The average college president or dean, on the other hand, sees himself afflicted with a goodly proportion of research specialists who sorely need to develop teaching competencies and Christian perspectives. The professional campus religious leader agrees with the college administrator at this latter point and volunteers to set up a "specific short-term training for developing more effective religious leadership and community on the campus." We can pretty safely conclude that as long as this tension respecting the faculty situation exists we shall not see any marked improvement in research, teaching, or "community" on our college campuses.

Lastly, each section meeting posed questions and arrived at conclusions the successful coping with which would involve expanding the work of the Commission on Christian Higher Education. Administrators explicitly called for an extension of the self-study "What Is a Christian College?" The faculty group's noting with interest "the instances . . . in Iowa, Wisconsin, Ohio, and Pennsylvania where Christian teachers (are) coming together in a wider fellowship . . . to come to grips with the demands of their job" suggests the need for strengthening the Faculty Christian Fellowship movement. The student's question which asks in effect "Is the church interested in each of us as students and as potential workers?" is a challenge to activate more fully our Joint Department of Christian Vocation. These remarks are not intended to imply that future progress in these areas depends exclusively on the National Council's Commission on Christian Higher Education, but let us at the same time recognize that we have in the Commission a cooperative enterprise which can very effectively address these problems and concerns.

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C. RESOLUTIONS

The eighth general session of the First Quadrennial Convocation of Christian Colleges, held at Denison University, Granville, Ohio, June 20-24, 1954, was devoted largely to matters of business and resolutions. Dr. John O. Gross, Chairman of the Commission on Christian Higher Education of the National Council of the Churches of Christ in the U. S. A., under whose auspices the Convocation was held, was chairman.

The report of the Committee on Resolutions, presented by Dean E. McClung Fleming of Park College, was amended and then adopted as follows:

PREAMBLE

"We the representatives of the Protestant Christian Colleges of America, assembled at the First Quadrennial Convocation at Denison University, Granville, Ohio, recognize afresh our responsibility and opportunity.

"Challenged by the continuing world-wide conflicts among peoples who would be free, with their misleading dependence upon material solutions for their welfare; by the threat to freedom when administrative license is substituted for constituted law; by continuing discrimination on the basis of religion and race; and by indifference to the right of individuals to the free discovery and use of knowledge, we the members of the Convocation acknowledge our share in the collective failures of the Christian community in these matters. We have been prone to substitute material for spiritual success; we have endangered freedom by permitting imbalance between reason and faith; we have often allowed the appeal of mass education media to take place of personalized Christian instruction, and we have tolerated moral standards incompatible with our inheritance.

"In repentance and humility we call upon all Christian colleges and the churches that gave them birth to put their houses in order. We ask these colleges to move forward in love to discover and prepare men and women who may be able to relieve tension, to restore confidence, and to increase understanding in the world.

"In view of the responsibility and opportunity scarcely realized before, and in renewed commitment to the Lordship of Jesus Christ, we adopt the following resolutions:

I

"1. We recognize that God, who is Truth, intends that man shall make full and free use of his mind to explore the universe, to discover truth, to understand relationships, to comprehend meanings, and to achieve wisdom in the discriminating choice of values effectively expressed in living. We further recognize that our public life stands under the judgment of God and is in need of His mercy. Therefore, we urge continuing study of our public life, which involves, on the one hand, the recognizing of the dangers of Communism, and, on the other hand, the dangers of regimentation, thought control, guilt by association, and mass hysteria which may be generated in poorly conceived

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opposition to Communism; and, we reaffirm our belief in freedom of inquiry, freedom of thought, and freedom of expression, with acceptance of the corresponding responsibilities. We reiterate the importance of these freedoms if institutions of higher education are to continue to perform their essential functions.

"2. We reaffirm vigorously the Christian ideal of the brotherhood of man and acknowledge the high responsibility of Christian colleges to end racial segregation. In accord with the development of the Christian conscience in this matter, we welcome the recent decision of the Supreme Court, and recommend to all our colleges and universities that they, in understanding and Christian love, admit students, appoint faculty members, and employ other college personnel without regard to race.

"3. We believe that the health of our public life, the pursuit of truth, and the preservation of freedom are best guaranteed by our traditional American principle of separation of church and state, by the maximum autonomy of private institutions under law, and by the dual system of private and public education. However, we recognize and affirm the interdependence and mutual assistance which have existed and must continue to exist between the private church-related colleges and the state-supported institutions.*

"4. In the light of the ever-threatening danger of atomic and hydrogen bomb warfare, and of the distrust by the peoples of Asia and Africa of the "white man's civilization" and its purposes, we urge our professors and students to rethink their obligations as Christian citizens in the modern world. We assert that the purpose of each aspect of our foreign policy must be Christian in the spirit of service, brotherhood and love, and we hold that, among the nations as individuals, Christian duty requires that the strong must bear the infirmities of the weak.

"We believe that, in spite of the difficult nature of the task, the wisdom and goodwill of Christian scholars can help our government devise policies that will win the voluntary support of the peoples of the world who are seeking freedom, justice, and independent nationhood for themselves. This we regard as the supreme task for Christian scholars as citizens of the free world.

* The Convocation did not support the resolution urging passage of the "Springer Amendment" to Public Law 550, though a considerable number expressed their favor of it. A minority report expresses the reservations which many felt. It reads: "As we understand it, the Springer Amendment will remove the characteristics of Public Law 550 which seem to give a financial advantage to those veterans who choose to attend colleges charging less tuition. For this reason, we join the representatives of other privately-supported colleges in supporting the amendment. However, as we understand it, the Springer Amendment also provides for direct payments from a government agency to colleges. For this reason we feel compelled to voice apprehensions about this proposed legislation. Federal aid through direct payment opens the door for reports to the governmental agency, as a minimum expectancy; annoying interference in college procedures, as a probability; and federal control, as a possibility. These expectancies are particularly alarming in view of the possibility that present legislation to aid veterans may become the pattern for an ultimate program of federal aid to all students in higher education. For these reasons . . . (we) wish to warn against the possible dangers of the Springer Amendment."

II

Resolution concerning Regional Convocations

"Believing that the Protestant colleges of America have a responsibility to realize their full potential as Christian institutions, and that America is in critical need of the kind of education that such colleges can give; and,

"Believing that the Quadrennial Convocation of Christian Colleges succeeded in emphasizing certain peculiar characteristics, opportunities and responsibilities of such colleges; and,

"Believing further that such emphases should be conserved and extended to as many colleges as possible; it is recommended that:

"The Department of Christian Institutions of the Commission on Christian Higher Education of the National Council of Churches plan and conduct a series of Regional Convocations of Christian Colleges during October and November of the current year. It is suggested that such factors as the following be considered in planning such Regional Convocations:

"1. Their basic purpose should be to carry to as many colleges as possible the values of the First Quadrennial Convocation, and to secure the active participation of such colleges in the continuing effort to increase their effectiveness as Christian institutions, both individually and severally.

"2. Participation of at least ten persons from each college should be sought, such persons to represent students, administrators, faculty, and religious leaders.

"3. The Regional Convocations should be so located as to be within one-half day driving distance from each college. (This may call for as many as ten to fifteen Convocations).

"4. They should be planned, if possible, to begin on a late Saturday morning, or no later than Saturday noon, and continue to noon, or slightly later, on Sunday.

"5. If possible, host colleges should be chosen from among those institutions represented in this First Quadrennial Convocation.

"6. Most of the leadership of the Regional Convocation should come from the persons who have been delegates to this Quadrennial Convocation.

"7. The cooperating colleges should be expected to bear the costs involved in sending their delegates.

"8. Further, the program of each Regional Convocation, in addition to carrying the message and impact of this First Quadrennial Convocation, should, 'break new ground' with reference to the forthcoming research-study program having to do with an over-all, long-time strategy for the Christian colleges.

"9. Still further, the Regional Convocations, while being under the leadership of the Department of Christian Institutions of the Commission on Christian Higher Education, should seek to make maximum use of the program and personnel of the other Departments of the Commission. Insofar as possible, and

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in every way possible, the Regional Convocations should be an expression of common concern and joint enterprise.

"10. Where possible, the interest of the state Councils of Churches will be sought and used in planning and conducting these Convocations.

III

Resolution Concerning a Research-Study Project

"It is recognized that much of the favorable response to and the success of this First Quadrennial Convocation has been due to the research-study project, *What is a Christian College?* that was conducted from 1950 throughout this past quadrennium, among some two hundred fifty of the Christian colleges in America.

"It is recognized, further, that after this First Quadrennial Convocation such colleges are now ready to take the next step in cooperative research-study. This step may well be the effort that will continue the Protestant Christian colleges in meaningful cooperation, and will cause them to look toward a Second Quadrennial as another logical climax to such cooperative effort. In this manner, the Quadrennial Convocations will not be isolated, extraneous projects, but will be part of the continuing cooperative efforts and interests of the colleges.

"Since the first research-study project dealt with the nature and role of the institution itself, and since the times, in America, seem to demand joint forethought and planning with reference to the maximum contribution of the Christian college, it would be well for the second study to center upon those things that could best be done cooperatively.

"Therefore, it is recommended that:

"The Department of Christian Institutions of the Commission on Christian Higher Education plan and conduct a research-study dealing with an over-all, long-term strategy for the Protestant Christian Colleges. It is anticipated that special support could be secured for the administration of this study, which could be careful and thorough. It would undoubtedly include such matters as the following:

"1. A study of the present location of Protestant colleges with reference to population, population movements, and availability of other types of higher education. From this study there should emerge:

"2. Judgments as to where additional Protestant colleges should be located; the possibilities of comity agreements in their establishment should be explored.

"3. Consideration of possibilities in institutional specialization, in cooperative efforts in curriculum building, use of personnel, physical facilities, etc.

"4. Consideration of possibilities and opportunities in teacher-education, and relationships with teacher accrediting groups; the preparation of text-books, etc.; and,

"5. Consideration of bases of relationship with federal and state governments, the military, etc.

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IV

Resolution Concerning a Paper for the General Board

"Resolved that the officers of the Commission on Christian Higher Education be authorized to develop a paper to be submitted to the General Board of the National Council of the Churches of Christ in the U. S. A., dealing with the following:

"1. The general situation in education in the U. S. A., which makes the Christian college and the Church's program in the field of higher education of extreme and growing importance.

"2. The achievements of the Commission on Christian Higher Education during its brief history. Reference will be made to the various departments in the Commission and the progress they are making.

"3. Our joint responsibilities: a) The Commission on Christian Higher Education has the responsibility of serving the Church in the various ways that will be indicated; b) The National Council of Churches has the responsibility of serving the Christian colleges, the Student Christian Movement, and other elements in our program in ways that will be indicated.

"The purpose of this paper then will be to report this Convocation and other significant phases of the program of the Commission, and to call on the churches of America through the General Board of the National Council of Churches to support this Commission as it seeks to bring its program of significant Christian leadership to the nation and the world."

* * * * *

A Resolution, presented by President Charles J. Turck of Macalester College, was adopted as follows:

"This Convocation expresses special indebtedness to and affection for Dr. Raymond F. McLain, General Director of the Commission on Christian Higher Education: for his statesmanlike leadership of the Christian colleges of America, for his wisdom, tact, and good humor in handling the arrangements for this Convocation, for his tireless efforts to fuse these hundreds of colleges into one united educational force for the Gospel of Christ. And, we, therefore, pledge to him our loyal and enthusiastic support as he continues to give us this leadership and inspiration through the years ahead."

* * * * *

The Resolutions proposed by the Courtesies Committee and presented by Dr. T. J. Hanbery of Benedict College were adopted as follows:

"As we come to that moment to express appreciation, we give thanks to God, by Whose Spirit we have here been bound into one fellowship and one community. We recognize, in humility, our dependence upon each other and our common dependence upon God, our Father, for the strength and refreshment of these days.

"We recognize, too, the untold and uncounted human effort that has been expended in a cooperative undertaking such as this. Members have travelled great distances and have spent time, effort, and money so that all together we could

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enjoy the richness of this First Quadrennial Convocation of Christian Colleges.

"Certain individuals and institutions have borne especially heavy responsibilities, so we bring the following resolutions to voice the gratitude of the entire Convocation to them: Be it resolved that this Convocation extend thanks to:

"1. Denison University and all those in authority, for all facilities, and all personnel in housing and caring for this Convocation, from its President, A. Blair Knapp, to the serious little waitresses in the dining rooms;

"2. The Danforth Foundation for financial assistance in this undertaking and to its Executive Director, Kenneth I. Brown.

"3. The National Council of the Churches of Christ in the U. S. A. for calling and arranging for the Convocation and for securing and presenting the speakers and leaders. We are especially indebted to the officers of the Convocation—John O. Gross, General Chairman; Harlie L. Smith, Seminar Chairman; Ronald Wells, Arrangements Chairman; Raymond F. McLain, General Director; and to the members of the office staff, particularly Nina Boswell and Barbara Jones, and their volunteer assistants.

"4. Denominational groups who have changed or cancelled their own summer session to join with this Convocation.

"5. The entire Convocation personnel and especially all platform speakers who developed and unfolded the theme of the Conference day by day; a special word of appreciation to Miss Marjorie Reeves who came such a great distance to share her insights with us.

"6. Dr. Brayton Stark for his service as our organist for our worship and in his recital for us; the student choir; and J. Edward Dirks and Royal F. Humbert, who led us in the services of worship in the morning and evening.

"7. Claude Clarke for the exhibition of his paintings.

"8. All who in any way gave assistance and support and encouragement in planning and executing this Convocation: our heartfelt gratitude and thanks."

Appendices

A. MATERIALS OF WORSHIP

Services of morning worship, conducted by J. Edward Dirks, opened the Convocation on Sunday, June 20, each of the days of the Convocation, and closed the Convocation at noon on June 24. Dr. Kenneth I. Brown delivered the sermon at the opening service; Dr. Brayton Stark was the organist for all the services; and a student choir, directed by Clifford A. McKay, a student at Emory University, provided special assistance in three of the services. At each of the services, a Psalm was used for the call to worship; prayers of invocation and confession, though varied, were from the rich liturgical heritage of the Christian tradition; and, the prayer of general thanksgiving was said by the entire congregation. Except for the Sunday morning service, readings from the Scriptures formed the substance of the meditations; these were intended to trace a thread of thought through the Scriptures of both the Old and New Testaments. (Readings were from the Revised Standard Version). Following the readings from the Scriptures, a Litany of Intercession was used as the basis of our prayers; these concluded with the Lord's Prayer. The materials presented here indicate the references of the Scripture readings and the Litanies of Intercession.

Readings from the Scriptures: (1) Man's Encounter with God—Genesis 12: 1-4; 28: 16-22; 32: 22-30; Amos 7: 10-15; 6: 1-3, 11; 9: 11-12; Matthew 16: 13-18; Acts 9: 1-6; Romans 8: 1-4; Revelation 5: 1-5, 9-13. (2) God's Creation: Nature and Man—Genesis 1: 1-5, 24-31; Isaiah 40: 12-31; Job 14: 1-12; Mark 14: 55-64, 66-68; Acts 2: 22-24, 32-33, 36; Romans 8: 9-25; I. John 3: 1-2; 4: 7-13. (3) God in Christ—Genesis 2: 4-7; 3: 9-10, 22-24; Exodus 24: 12-16; 40: 34-38; Isaiah 11: 1-9; Luke 2: 25-32; John 1: 1-5; II. Corinthians 5: 17-21. (4) The Christian Community and Vocation—Genesis 17: 1-9; Jeremiah 31: 31-34; Mark 1: 14-20; Acts 1: 12-14 2: 1, 42-47; Romans 11: 33-12: 13; Ephesians 1: 3-10; 3: 14-21.

The Litanies of Intercession, freely drawn from many sources,* are as follows:

I

O God of truth, ever beckoning man to loftier understanding and deeper wisdom, we seek thy will and implore thy grace for all who share in the life of college, school, and university in our time; knowing that unless thou build amongst us, we labor in vain who teach and learn. We give thee thanks, O God, for the harvest of knowledge, patiently gathered over long years by ongoing generations of scholars, and now laid up for the needs of mankind in our colleges and universities.

* * * * *

For men and women who teach, that they come together to bring fire and

*Special appreciation for much direct assistance is due *The Student Prayerbook*, Association Press, New York, 1953.

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vision to a common task, knowing one field yet eager to relate it to all others, just in their academic demands yet seeing each student as a child of God, fitted to teach not only by great learning but by great faith in humankind and in thee;

In them and in us, O God, kindle thy saving truth.

For deans and presidents, trustees and business aides, and for all others who point the way for higher learning in our day, that their concern be not mainly budgets and buildings and prestige, but men and women freed into thy whole will, aroused to serve the common need;

In them and in us, O God, kindle thy saving truth.

For students, that their bewilderments may be brief, their perspectives constantly enlarged, their minds and spirits alert both to all that classroom and campus mean, and to all that thou canst mean in their lives;

In them and in us, O God, kindle thy saving truth.

For janitors and maids, for cooks and keepers of the grounds, for those who wash dishes and tend our fires, and for the host of other workers and suppliers whose faithfulness ministers to our common life;

In them and in us, O God, kindle thy saving truth.

For parents and givers of scholarships, who send and support students in higher learning, that they seek for them not merely more income, nor social acceptance, nor glory of family or of donor, but rather hope for new breadth of intelligence, the spirit made whole, and high Christian mission in life;

In them and in us, O God, kindle thy saving truth.

For every member of the academic community, and for all who maintain it by their gifts or the daily toil of their hands, that with them we may be aware of thy Holy Spirit leading us into all truth, and one by one may grasp here thy special intention for all our learning and striving;

In them and in us, O God, kindle thy saving truth.

* * * * *

II

O thou who are the hidden Source of our life and all truth, may the Light of thy word be a lamp unto our feet and the enlightenment of our minds. Grant us wisdom to understand, and courage to follow, in the way which is thy will for us. Thou hast shown us that those who come to thee shall in no wise be cast out, while those who refuse thy love shall not behold thy face. Grant, we pray thee, that having ever in remembrance our frail condition and our wayward wills, we may use our freedom not to the despising of thy mercy, but to the honor and glory of thy name, through Jesus Christ our Lord.

* * * * *

Eternal God, we praise and glorify thee, for they manifest blessings in the communities of academic study. For the expectations of good which belong to truth, for sound learning and exciting discovery enlarging our acquaintance with thee, thy world, and ourselves, for the means of disciplining our minds and releasing them into new freedom, for all persons whose sharing of themselves shares also

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great truth, for the Christian roots in our learning and the Church which is called to serve thee;

We thank and praise thee, O God.

For all those who feel alone, confused, put aside, or haunted with unreality and futility in their work on our campuses, and who need thee as Father and us as friend;

Our prayers and our caring, O God, we hold up to thee.

For those who seek to pray and cannot, who seek emancipation through unworthy thinking or behaving, who seek to live by thy Word yet find it closed to them, who seek to use their minds to the fullest but find they cannot study;

Our prayers and our caring, O God, we hold up to thee.

For those who have learned to disavow their Christian faith, who grope in disillusion for some great purpose to capture their lives, who are blinded by the world's successes, and who, not finding comfort in the gospel, are depressed and lonely;

Our prayers and our caring, O God, we hold up to thee.

For those who lead us in Christian life on the campuses, that they may be strong, quick-thinking, never apologetic, brave to declare the truth of Christ amid the distractions of our time and our eager preoccupations;

Our prayers and our caring, O God, we hold up to thee.

For the communities of learning in revolutionary lands, where wars rage about them, and where they study and teach in terror; for those whose work is too difficult, who in unworthy interests distort truth, who are bitter and indifferent; and; for those who have a vision of their responsibilities, who join together in the search of truth, that they may be given wisdom and strength to do thy will;

Our prayers and our caring, O God, we hold up to thee.

* * * * *

III

Spirit of the living God, Source of light and life, who in the days of old, according to thy Will, didst speak to men through prophets and didst guide them by apostles into the way of righteousness and truth; we beseech thee to raise up in these days an increasing number of wise and faithful men and women filled with prophetic insight and apostolic faith, by whose ministry and scholarship the Church and college may be quickened and thy kingdom advanced.

Creator of life and light, We bless thee this day for the beauty of thy world, for sunshine and flowers, for the radiance of dawn and the smouldering glow of the sunset. We thank thee for thy preservation of the world of creation, for holding it in the grace of thy providence, and for the order which gives significance to the seeking we do after new truth.

For those who, believing that more light is yet to break, are sustained in their studies by the faith that thou art, and who, looking upon the face of nature, seek for variety and law in its constancies;

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We pray thy grace and pledge our concern, O God.

For those who toil in the heat of the day, in industry, office, and field, and that we may never cease to be mindful of our debt to them;

We pray thy grace and pledge our concern, O God.

For those who have authority and power over peoples and nations, that they may be guided to do justice and to love mercy; for the rulers of countries, that they may act wisely and without pride, may seek to promote peace among the peoples and establish righteousness in our common life;

We pray thy grace and pledge our concern, O God.

For artists, writers, and interpreters of our life as it is set within the mysteries of beauty, that they may reveal to us the knowledge that our lives depend upon thy faithfulness and the honesty and integrity of our fellow men;

We pray thy grace and pledge our concern, O God.

For prophets and seers and saints, who awaken us from sloth, that they may continue to hold high the torches of light in the midst of darkness, and ever be obedient to the vision to which thou hast called them;

We pray thy grace and pledge our concern, O God.

* * * * *

IV

Almighty and eternal God, Creator, Preserver, and Redeemer of the world and our life: We thank thee that thou hast come to dwell in our midst and to disclose thyself to us. We praise thee for the hope of thy kingdom, for the grace to pray for its coming, and for the service in it to which we are called. Let not thy living Word, we pray, become a judgment upon us, that we hear it and do it not, that we know it and love it not, that we believe it and obey it not. As we offer petitions for others, we confess our pride about ourselves, our overweening trust in our own powers, and the great need we have of thy mercy and judgment.

* * * * *

For the work of the campus Christian movements of students and teachers, that they may be a witness to thy kingdom and faithful to the Gospel in the colleges and universities of this land;

We beseech thee to hear us, good Lord, that thy truth may be known.

For the World's Student Christian Federation, the Student Christian Movement in all lands, and all student Christian communities by whatever name, that they may serve in the causes of knowledge and human welfare, that they may be further used of thee toward the recreation of thy Holy Church Universal, and that they may be messengers of peace and healing in a world of strife;

We beseech thee to hear us, good Lord, that thy truth may be known.

For the ecumenical movement in the churches, that they, being joined in the unity of the Spirit, may be made one living Church, penitent in its divisions but faithful to its Lord, and having hope in thee;

We beseech thee to hear us, good Lord, that thy truth may be known.

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For all the churches, wherever they may be in thy vast kingdom, that their leaders and councils may be filled with wisdom of the spirit, that their scholars, prophets, and saints may have competence and integrity, and that all the people of the city of God may take up their full citizenship in the city of love;

We beseech thee to hear us, good Lord, that thy truth may be known.

For all the peoples of the world, whose condition and needs thou knowest, and about whom we have not cared enough, that the promise of their cultures, the righteous hopes of their nations, and the patterns of their common life may be enriched and renewed by thy Word in Christ, and that we, with them, may be generous in our gratitude for the bounty of thy creation;

We beseech thee to hear us, good Lord, that thy truth may be known.

* * * * *

V

O Lord, who hast set mankind in families and nations, binding us by ties of ancestry and culture, and enriched us with common possessions and traditions: unite our humankind, we pray, in gratitude and loyalty to thee, in repentance of unrighteous ways and in turning to thy way, and in the emancipation of humanity from fear and despair.

* * * * *

To all members of our colleges and universities whom we have treated irresponsibly, to whom we have not made a relevant witness of the claims of Christ and the mission of his Church, of whom we have asked so little due to our sentimental love that they have hidden behind their ivied walls;

Grant thy grace, we pray thee, as we dedicate ourselves to thy will.

To all who serve in honest public service for the good of the community, who with joy work for the coming of thy kingdom of truth and justice, and to all men and women who are faithful in the daily work of life;

Grant thy grace, we pray thee, as we dedicate ourselves to thy will.

To all who are disciplined in thy service and know the holy freedom of the Gospel, who share in scientific pursuits and have reverence for thy creation, who sacrifice in the founding of families and find joy in the presence of children;

Grant thy grace, we pray thee, as we dedicate ourselves to thy will.

To all who join their work and their worship, their study and their prayer, their competencies and the hope of thy kingdom, knowing that it is life abundant to hold before thee all our moments, our thoughts, and our properties as thine own;

Grant thy grace, we pray thee, as we dedicate ourselves to thy will.

To all who partake in the community of thy Spirit, in the work of commerce and technology, literature and art, society and public affairs, that they, and we with them, may be transformed by the mind of Christ;

Grant thy grace, we pray thee, as we dedicate ourselves to thy will.

To the community of thy Church, that it may be faithful and self-giving, bearing the burdens of men, and being compassionate to the weak as it is challenging of

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the strong; and, to the community of thy colleges and universities, that it may receive wisdom to have a right view of academic work, grace to be united in the search of thy truth, and utter dedication to the learning of thy blessed will among men;

Grant thy grace, we pray thee, as we dedicate ourselves to thy will.

* * * * *

Services of evening prayers were conducted at the conclusion of each day by Professor Royal F. Humbert of Eureka College. Each of the services was opened with a Plain Song, sung by Professor Humbert. Dr. Brayton Stark was the organist on the evenings when congregational singing was part of the service. A theme was suggested for each of the evenings and the various parts of the service were related to that theme. Certain materials used in the worship in relation to these themes are presented here.

Community: The unison prayers are the following:

Thou who givest wholeness to our partial selves, mend in the healing balm of worship the threadbare garment of our spirit. Weary with the routine of our work and the unsolved questions of our minds, we come together to seek thy favor at even time. As birds returning home, our thoughts come back to thee, seeking a new outlook on our varied tasks. From the treasure house of man's learning in the arts and sciences, we bring our labor, our hopes, and our failures to be cleansed in the shadow of the hallowing presence. Through Christ, our Lord. Amen.

Lord, we are grateful that thou has bid us act as in thy sight. Grant us unfeigned humility with all the adventure of learning. We need the frankness to acknowledge that ours is but one aspect of truth. We beseech thee for the grace to remember that knowledge alone does not make itself perfect. We pray for perspective, that we become not slaves to our technique, our method. Enable us to recognize each of the several disciplines as abstract portions of reality as a whole. We desire a more precise awareness of the place of our partial understandings within thy divine fullness. May our specialities never blind us to the common life as unified in Christ, our Lord. Amen.

Judgment: The responsive reading and prayers are as follows:

In the hour of trouble, nations shall come from the ends of the earth to the Lord, saying, "Is man to make gods for himself—gods that are no gods at all?"

Day of wrath, O day of mourning!

See fulfilled the prophets' warning,

Heaven and earth in ashes burning!

Waste and void. Waste and void. And darkness upon the face of the deep.

Something has happened in our age that has never happened before in the story of man. Men have left God not for other gods, they say, but for "No-God."

Waste and void. Waste and void. And darkness within the soul of man.
This has never happened before: that men both deny god and worship gods, professing first Reason, and then Money and Power, and what they call Life, or

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Race, or Dialectic.

Waste and void. Waste and void. And darkness reigns in "No-God" who is the new god.

The church disowned, the tower overthrown, the bells upturned; what have we to do but stand with empty hands and palms turned upwards in an age which advances progressively backward?

Waste and void. Waste and void. And such a darkness creates an awe the heart has not endured before.

When the Son of Man comes, will he find faith among those who teach and learn? *Prayer:*

Enter not into judgment with thy servants, O Lord, for in thy sight no living soul is righteous. Though our iniquities testify against us, act O Lord for thy Name's sake.

We confess the sorry confusion of our common life to thee. The love of power and security block the vision of thy purpose. We sell integrity for the pottage of prestige. The sense of an Ultimate authority is lost while men pursue exaggerated ideas of freedom.

Increase in us, O Lord, an intelligent discontent with things as they are, and an increasing awareness of existence as it ought to be. Grant us an ever renewed vision of wrongs that can be overcome with thy aid. Let us have no easy peace of mind in this world. But may we know the courage born of confidence in thy judgment and forgiveness. Though our iniquities testify against us, act O Lord for thy Name's sake. Amen.

Vocation: The prayer and litany are as follows:

Accept the work of this day, O Lord, as we lay it at thy feet. Thou knowest its imperfections, and we are aware. Among the brave purposes begun this morning, only a few have found their fulfillment at even. We have naught to boast before thee. We are perplexed, but we do not despair when the glory of thy face is revealed. The alternatives of the future all are within thy understanding and thy justice is tempered by love. Accept every right intention however brokenly fulfilled. Grant that ere life is done we may under thy guidance become true workmen. Through Christ, our Lord. Amen.

O Lord of glory, who carriest the stars in their timeless orbits, and sustainest the universe in its appointed working, we give thee thanks and praise that thou dost claim each of us for thyself in an eternal purpose. That thou mayest reveal to us the mystery of creation wherein thou didst make man for fellowship with thyself.

Grant us thy quickening grace.

That thou mayest sensitize our lives that we may read those signs which point to the time of thy visitation.

Grant us thy quickening grace.

That thou mayest help us use every means for discovering thy purpose for us, the intention which thou hast for every man.

Grant us thy quickening grace.

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That thou mayest enable us to employ every human gift of analysis and guidance, uncovering in us that which has been known to thee but not to ourselves.

Grant us thy quickening grace.

That thou mayest bring us to a larger calling, an awareness of the depth in every task reclaimed for thy service,

Grant us thy quickening grace.

O God, thou hast set our feet in a large room. We thank thee that among the blessings of this life we can reckon the demands, the opportunities, and vision of today. May we respond to these blessings through the discovery that our work is our vocation in Thee. Grant that we shall serve thy purpose of reconciling the world through binding all truth together in him in whom all things consist, even Christ our Lord. Amen.

The Moment: The prayers are as follows:

Almighty God, who dwellest in light unapproachable, whom no man hath seen nor can see in thy fullness; grant that we may know thee through him whom thou hast shown to be the light of the world, Jesus Christ thy Son. In the joy of thy revelation seen in the Nazarene, may we worship thee in spirit and in truth. Amen.

Our father, we thank thee for the fellowship of concerned friends who have come into our life in these days, enlightening us by sharing their insight and encouraging us by their integrity of mind and spirit. We send them now our evening aspirations of love through thee. We bless thee that we are set in the midst of this rich brotherhood of kindred life with its mysterious power to quicken and uplift. We thank thee for those who share actively our deeper commitments, in whose companionship we break the bread of life and often are made aware of thy divine presence. Into thy keeping we commit our friends, and pray that together we may discover the way of true community in thee. In the name of our Lord. Amen.

Meditations based upon suggestions from such writers as Martin Buber and Soren Kierkegaard were used in the evening services of worship.

B. ORGAN RECITAL

At four o'clock on Wednesday, June 23rd, a Vesper Organ Recital was presented for the Quadrennial Convocation by Brayton Stark, Mus. B., A.B., A.M., F.A.G.O., University Organist of Denison University.

His program consisted of the following selections:

DU MAGE	Grand Jeu
JOHANN PACHELBEL	Chorale and Chorale Prelude
	"How Lovely Shines the Morning Star"
DIETRICH BUXTEHUDE	Prelude, Fugue, and Chaconne
JOHANN SEBASTIAN BACHChorale Prelude
	"I Call to Thee, Lord Jesus Christ"
JOHANN SEBASTIAN BACH	Prelude and Fugue in B minor

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CESAR FRANCK	Prelude, Fugue, and Variation
JOHANNES BRAHMS	Chorale Prelude
	"My Heart is Ever Yearning"
HENRI MULET	The Rose Window
	from "Byzantine Sketches"
CHARLES E. IVES	"Variations on America"

C. DESCRIPTION OF ART EXHIBIT

CLAUDE CLARK

Art like Christianity demands one's missionary zeal in its service; a dilettante cannot realize a life-work of significance. It is the artist's duty to see the truth as truthfully as he can and reveal it with equal candor. In painting I attempt to give an expression of my impressions which will enable the observer to enjoy or appreciate the thrill I had in creating the picture. Whether a landscape, figure study or still-life, I try to make it vibrate and live. Hence I have not found reason to make my subject matter so abstract that the laymen cannot understand it.

My approach has been largely conditioned I believe, by my religious and social background. As a son of a tenant farmer, I decided early to help in some small way alleviate the sufferings of humanity. As a painter I concerned myself with the people close to the soil because I am interested in how they live and the things they do. Among the 29 paintings in my exhibit at Denison, this folkish genre was represented.

This genre rendering often has social implications for me. There was a study called "The Barn" taken from a group I painted at Pendle Hill, a Friends School in Wallingford, Pa. This international-interracial community greatly inspired me. When I went to Talladega I was pleased to find this "Oasis in the South" an interracial community. "DeForest Chapel" is named for the first president of Talladega College and father of Lee DeForest, Father of Radio. "Swayne Hall" and "The Hill" are also scenes from this campus.

My real concern for pure color and sunlight on canvas was awakened in 1943 while I was in southern California. Most of my life had been spent in dull eastern cities and I had almost forgotten the similar golden sunshine of Florida, the place of my early childhood. I have since injected the essence of tropical sunlight into most of my canvases.

The tropical foliage I saw in the Caribbean in the summer of '50 made me realize that I must develop a more powerful palette. "Worker's Home," "Mother and Child," "Mangoes," and "Coffee" were painted in "Rural Caribbean" because there lived the "salt of the earth." The people were friendly and seemed to understand that I wanted to know the truth and that somewhere others also would want to know about them.

Claude Clark is Professor in Humanities at Talladega College in Alabama.

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"Shrimp Boats," "Coming In," and "Beached" represent my experiences on the Bayous on the gulf near Mobile, Alabama, in the summer of '52. I learned that many of the skippers built their own boats, converting automobile motors and diesel engines to their purposes. The fisherman also seemed encouraged by their growing industry.

In '53 I pursued research that caused me to change some colors on my palette at Yaddo in Saratoga Springs. These experiments are represented in "The Gossiping Women," "Nile Maiden" and "Growing Dahlias."

Through the years my interests have broadened into a search for insight into African sculpture. Many Western masters found the African culture fertile ground for modern art. Until a little more than 50 years ago, Western art was influenced almost exclusively by Grecian forms of beauty. But by the turn of the century this source of inspiration was exhausted. Perhaps in our culture many feel that only a "classical" body can house the soul. On the other hand, the African primitive, so-called, has his conception of beauty and no one can deny that his creations have made a world-wide impact on art. I have executed many canvases in this vein. In the exhibit, "The Family" and "Gossiping Women" show my interest in fetishes for their aesthetic values.

I have no permanent studio; so much of my painting is done "on the spot," in the out-of-doors, anywhere. I have to be that devoted to my work to make it effective. If it helps in anyway to better human relations, it may be that these feeble results will meet the approval of God.

D. SUMMARY OF EVALUATIONS AND CRITICISMS

Participants in the Convocation were requested to indicate their critical judgments with regard to its program, organization, participation, proposals for the holding of another similar Convocation four years hence, and other general matters. The forms on which these judgments were expressed are to be kept on file, so that the detailed critical comments and proposals may be utilized in the planning of the Second Quadrennial Convocation in 1958. It is appropriate, nevertheless, to summarize here some of the main lines of the criticisms and some of the areas of general agreement. What follows is not a careful and complete statistical tabulation; but the criticisms indicated, as well as the opinions expressed, are most helpful to those who must assume the responsibilities for these occasions.

With regard to the over-all impact of the Convocation, most participants felt that the program had not led to too much introspection of the Christian college; several indicated that the issues which were dealt with seemed too abstract or general, and that a second Convocation might well focus attention upon a more specific and practical issue. Among all of the emphases of the Convocation, the following were selected as being the most helpful: (1) Re-thinking the purposes, responsibilities, and nature of the Christian college, and the corporate character of the whole Christian higher educational enterprise; (2) A persistent concern that the colleges

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increase and maintain sound learning, freedom of inquiry, and a priority for intellectual competence and scholarship; (3) The view that all sound academic work is to be viewed as a Christian vocation, and that the entire college program be viewed within a context of Christian thought and faith; (4) Taking seriously the scientific and technological world as a significant aspect of the context of contemporary higher education, and accepting the judgments of the business and industrial community upon the shortcomings and the opportunities of such education; (5) Elaborating the implications of Christian community for higher education, and using it as the base for self-examination and critical judgment; and (6) Seeing the Christian college in its total world and cultural setting, both in the West and the East.

There appeared to be general agreement that, balancing the general sessions, the time spent in Seminars and Vocational Sections was sufficient, though many indicated that the time was not always well used. Suggestions for improving the Seminars included (1) Thorough advance preparation of the leadership; (2) The use of advance study material (and actual use of such materials as were presented in March, 1954, issue of *The Christian Scholar*); (3) Though the mixing of persons in the various Seminars was appreciated, many felt that the administrative representatives carried too much of the discussions and centered primarily on their own problems; (4) Some seminars by subject-matter fields were proposed, in part to make the seminar subjects less abstract and general and more concrete; (5) A separate Seminar for members of Boards of Trustees was proposed; and (6) Smaller groups for discussion appeared to be needed, perhaps within the Seminars themselves.

In general, appreciation was expressed for the services of worship and few felt that there had been too much or too formal worship; special mention was made of the student choir which participated in some of the services. Suggestions concerning worship included (1) More varied services, some informal, others more formal, etc.; (2) An opportunity for an offering sometime during the Convocation, such an offering going to the World University Service or some other project directly connected with university life; (3) A Communion Service or several such services during the week; (4) Allowing for individual meditation and prayer at intervals during the day; and (5) Having some services of an inspirational and devotional type, avoiding the more formal ("educational") type of worship.

Considerable enthusiasm was expressed repeatedly by the delegates with regard to the operations of the Convocations and especially for the way in which announcements were made by Dr. McLain. Morning editions of a news-sheet or bulletin, covering the announcements for the day, was believed by many to be a good way of handling this matter. Appreciation was expressed for the way in which delegations were "broken up" in the dormitories, thus facilitating, it was felt, the integration of the total group.

With regard to participation, many delegates felt that more students should have been involved in the Convocation, given an active and conscious part, and more opportunity to meet by themselves. It was also noted that two constituent

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groups not now involved but who might be considered are "alumni" and "business managers." Though many felt that all the constituent groups should be involved in planning such an occasion, actual responsibility should rest with the Church Board executives and the officers of the Commission (including perhaps some representatives of the Faculty Christian Fellowship and the United Student Christian Council). In the way of making the Convocation more widely known on the campuses, the suggestion was made that advance publicity materials should be sent to deans, religious leaders, student councils, and faculty members as well as to presidents.

Whole-hearted approval of a Supplement Issue of *The Christian Scholar* and of the proposed Regional Convocations was voiced by many participants. In addition, concern was frequently expressed that colleges plan an on-campus follow-up of the Convocation in the fall; this, it was suggested, could be done through pre-school faculty retreats, all-campus "miniature" convocations, and the inclusion of the Convocation's concerns in the Religious Emphasis Week programs.

Though some participants noted that "we were not here to play," many others gave forceful expression to the feeling that not enough time or opportunity was given for active recreation and free-time. There was apparently a wide-spread feeling that the schedule of the Convocation was too crowded, and the informal aspects of Convocation, such as extended personal discussions, recreation, and other aspects of the arts including religious drama, were neglected. Repeatedly, the suggestion was made that more informal small groups, and additional free-time, would have helped greatly in meeting the demands of some of the long general sessions. In particular, many felt that the evening sessions were too crowded; the effectiveness of some of the major presentations was thereby diminished or lost. One person said, "We should take time to let it soak in!"

In this same connection, criticism was frequently voiced concerning the "comments" or "panels" which followed some of the major addresses. These should, it was felt, have been brief, and pointed, serving *their* function and not be turned into additional addresses. Question-periods and seminar groups for informal discussion of the major addresses were also proposed by many; these were believed to be correctives of the discontinuity which they felt resulted from having too much time elapse between the presentations of substantial material and the opportunities for discussion of it. In general, what was proposed was more opportunity for participation by the audience in the general sessions.

Similarly, several participants indicated that they believed the formulation and adoption of resolutions, if desired at all, should involve a procedure allowing for the working of the group process. More thorough discussion, both in small groups and in the total Convocation, was believed desirable.

With regard to the next Convocation, the regions suggested for the location of it included the Mid-West (beyond the Mississippi River) and the South-East. Repeated appreciation was expressed of the facilities and location of Denison University and many asked, "Can we return here?" In addition, such colleges as

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the following were proposed: Grinnell, Drake, St. Olaf, De Pauw, Northwestern, Dickinson, Franklin and Marshall, Boston, and Grove City. Those desiring a lake-side location also suggested Green Lake. Suggestions concerning the length of the Convocation ranged from three days to a full week; on the whole, the June dates seemed best, but a few, hoping to increase the carry-over of the Convocation into the fall, suggested a date in late August or early September. Nearly everyone indicated that a quadrennial seemed most feasible, though some expressed the hope that it might be held biennially instead.

Three more specific suggestions were made: (1) That a directory of the participants, including the local dormitory address, be issued early in the Convocation; (2) That divergent points of view should be more explicitly developed in the entire planning; and (3) That another Convocation provide an opportunity to have the college leaders give some consideration to problems of finance, enrollment, and other specific details.

Though we have focused here upon the critical aspects of the evaluations, so that these might be carried into the planning of the next Convocation, a full report of these forms should also include the fact that many of the participants expressed enthusiastic appreciation for the Convocation, gratitude to the committee and officers which planned it, and a sense of indebtedness for all that it had meant in their attempt to think through the distinctive opportunities and responsibilities of the Christian college in contemporary American life.

E. CONVOCATION PROGRAM

Sunday, June 20

9:00 a. m. Registration of Delegates

11:00 a. m. Opening Service of Worship, Swasey Chapel

2:30 p. m. First General Session, Swasey Chapel

General Chairman, John O. Gross, presiding

William J. Goodwin, Song-Leader for this and all General Sessions

Statement, "The evolution and function of this Quadrennial

Convocation" John O. Gross

Organization of the convocation, and introduction of

officers Raymond F. McLain

Address, "The Christian College in the Western

Educational World" Marjorie Reeves

8:00 p. m. Second General Session, Swasey Chapel

Arrangements Chairman, Ronald V. Wells, presiding

Greetings from Denison University A. Blair Knapp

Address, "The Christian College as a Christian

Community" Howard Lowry

Panel Discussion

Jameson Jones Student

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Kenneth Andeen Chaplain
 Thomas Jones Administration
 John Davis Faculty

9:45 p. m. Evening Prayers, Swasey Chapel

Monday, June 21

9:00 a. m. Morning Worship, Swasey Chapel

9:40 a. m. First Seminar Sessions

2:00 p. m. First Denominational meetings

4:00 p. m. Tea and Art Exhibit

Paintings by Claude Clark

7:30 p. m. Third General Session, Swasey Chapel

Section Chairman, Hunter B. Blakely, presiding

Address, "The Basis of the Relationships Between the Christian

College and the Christian Church" Roy G. Ross

Comment: E. Fay Campbell

"The Christian College Speaks to the Educational

World" Theodore A. Distler

Comment: Terry Wickham

9:45 p. m. Evening Prayers, Swasey Chapel

Tuesday, June 22

9:00 a. m. Morning Worship, Swasey Chapel

9:40 a. m. Second Seminar Sessions

11:30 a. m. Fourth General Session, Swasey Chapel

Seminar Chairman, Harlie L. Smith, presiding

Address, "Christian Vocation on the College

Campus" Robert L. Calhoun

2:00 p. m. Vocational Section Meetings

"What does the Christian vocation require?"

7:30 p. m. Fifth General Session, Swasey Chapel

Gould Wickey, presiding

Addresses: "The Relation of the Christian College:"

To the Scientific World William G. Pollard

To Business, Industry, and Labor Irwin Miller

To National and International Life Herrick B. Young

9:45 p. m. Evening Prayers, Swasey Chapel

Wednesday, June 23

9:00 a. m. Morning Worship, Swasey Chapel

9:40 a. m. Third Seminar Sessions

2:00 p. m. Sixth General Session, Swasey Chapel

United Student Christian Council chairman, William Metcalf, pre-
 siding

Address, "The Christian College and the Eastern Educational

World" M. M. Thomas

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- 3:00 p. m. Fourth Seminar Sessions
4:00 p. m. Organ Recital, Swasey Chapel Brayton Stark
7:30 p. m. Seventh General Session, Swasey Chapel
 E. Fay Campbell, presiding
 Address, "The Theological Basis for Protestant Christian
 Higher Education" Albert C. Outler
 Panel Discussion
 Herluf Jensen Student
 Odyss Kneece Chaplain
 Frederic Miller Administration
 Ralph E. McLain Faculty
9:45 p. m. Evening Prayers, Swasey Chapel
Thursday, June 24
9:00 a. m. Second Denominational Meetings
10:00 a. m. Eighth General Session, Swasey Chapel
 General Chairman, John O. Gross, presiding
 Summary of the Convocation
 A. Report of Christian Vocation Sections Elmer Million
 B. Report of "On-campus" Seminars J. Edward Dirks
 C. Report of "Off-campus" Seminars John Hollenbach
 General recommendations, reports, business
 Address, "The Christian in Education" Marjorie Reeves
 Closing Service of Worship, Swasey Chapel

CONVOCATION PERSONNEL

- Blakely, Hunter B., Chairman, Department of Christian Institutions, Commission on Christian Higher Education; Secretary, Division of Higher Education, Presbyterian U. S. Board of Education, Richmond, Va.
Brown, Kenneth I., Executive Director, The Danforth Foundation, St. Louis, Mo.
Calhoun, Robert L., Professor of Historical Theology, Yale Divinity School, New Haven, Conn.
Campbell, E. Fay, Secretary, Division of Higher Education, Presbyterian U. S. A. Board of Education, Philadelphia, Pa.
Clark, Claude, Professor in Humanities, Talladega College; Artist; Talladega, Alabama.
Davis, John, Professor of English, Hiram College, Hiram, Ohio.
Dirks, J. Edward, Executive Director, Department of Campus Christian Life, National Council of Churches, New York, N. Y.
Distler, Theodore A., Executive Director of Association of American Colleges; President, Franklin and Marshall College, Lancaster, Pa.
Goodwin, William J., Professor of Music, Virginia Union University, Richmond, Va.
Gross, John O., Chairman, Administrative Committee, Commission on Christian Higher Education; Executive Secretary, Division of Educational Institutions, Methodist Church, Nashville, Tenn.
Hollenbach, John, Dean, Hope College, Holland, Michigan.
Humbert, Royal F., Professor of Religion and Philosophy, Eureka College, Eureka, Illinois.

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- Jensen, Hurluf, Student, Chicago Lutheran Theological Seminary, Maywood, Ill.
- Jones, Jameson, Student, Vanderbilt University, Nashville, Tenn.
- Jones, Thomas, President, Earlham College, Richmond, Ind.
- Knapp, Blair, President, Denison University, Granville, Ohio.
- Kneece, Odysse, Assistant to the President, Denison University, Granville, Ohio.
- Lowry, Howard F., President, The College of Wooster, Wooster, Ohio.
- McLain, Ralph E., Professor of Religion, Meredith College, Raleigh, N. C.
- McLain, Raymond F., General Director, Commission on Christian Higher Education, National Council of Churches, New York, N. Y.
- Metcalf, William, Student Chairman, United Student Christian Council; Student, University of Chicago, Chicago, Ill.
- Miller, Frederic, President, Lebanon Valley College, Annville, Pa.
- Miller, Irwin, Industrialist, Columbus, Ind.
- Million, Elmer, Executive Director, Department of the Ministry, National Council of Churches, New York, N. Y.
- Outler, Albert C., Professor of Theology, Perkins School of Theology, Southern Methodist University, Dallas, Texas.
- Pollard, William G., Director, Institute of Nuclear Studies, Oak Ridge, Tenn.
- Reeves, Marjorie, Vice-Principal, St. Anne's College, and Lecturer in History, Oxford University, Oxford, England.
- Ross, Roy G., General Secretary, National Council of the Churches of Christ in the U. S. A., New York, N. Y.
- Stark, Brayton, Organist; Associate Professor of Music, Denison University, Granville, Ohio.
- Thomas, M. M., Youth Secretary, Mar Thoma Church, South India; Vice Chairman, World's Student Christian Federation and convener of its University Commission in Asia, Trivandrum, India.
- Wells, Ronald V., Executive Director, Division of Secondary and Higher Education, American Baptist Convention, New York, N. Y.
- Wickey, Gould, Executive Secretary, Board of Education, United Lutheran Church, Washington, D. C.
- Wickham, Terry, President, Heidelberg College, Tiffin, Ohio.
- Young, Herrick B., President, Western College for Women, Oxford, Ohio.

Personnel Data

A. Alphabetical Listing of Delegates

Name	College	Function
Adams, Decora	Reinhardt College	Administration
Adams, Frazier	Lees Junior College	Administration
Adams, John	Payne Theological Seminary	
Airhart, Robert E.	Otterbein College	Board
Alexander, Robert H.	Shorter College	
Allen, David	Davis and Elkins College	Administration
Allen, Mrs. David	Davis and Elkins College	
Allen, Ray M.	Wofford College	Religious Leader
Allwardt, Paul	Gustavus Adolphus College	Faculty
Almand, Claude M.	Stetson University	Administration
Almen, Louis T.	Augustana College	Faculty
Amaden, Robert D.	Lake Forest College	Administration
1 Andeen, Kenneth	Augustana College	Faculty
Anderson, Mrs. Colena M.	Linfield College	Faculty
Anderson, Eleanor I.	The Mather School	Administration
2 Anderson, Hurst R.	The American University	Administration
Anderson, J. H.	Davis and Elkins College	Board
3 Anderson, John L.	Lewis and Clark College	Religious Leader
Anderson, Nancy Sue	Shenandoah College	Student
Andry, E. Robert	Butler University	Faculty
Arnold, Eugene R.	Philander Smith College	Administration
Bachman, Frederick H.	Franklin and Marshall	Student
3 Ballenger, M. C.	Baptist Board of Education	
3 Barbour, Hugh S.	Earlham College	Faculty
Barth, Eugene H.	Albright College	Religious Leader
Bartoo, Glenn	American Friends Service Committee	
Baughman, John J.	DePauw University	Faculty
Beaver, William C.	Wittenberg College	Faculty
Beeson, J. E.	Roberts Wesleyan College	Faculty
2 Beittel, A. D.	Beloit College	Religious Leader
Bembower, Philip	Pikeville College	Administration
1 Bender, R. N.	Methodist Board of Education	
2 Benezet, Louis T.	Allegheny College	Administration
Bennett, Clarence	Southern Union College	Faculty
Berrios, Alfonso	Emory & Henry College	Faculty
Bertram, Robert	Valparaiso University	Faculty
Beveridge, H. R.	Monmouth College	Administration
Blair, James	Methodist Board of Education	
3 Blakely, Hunter B.	Presbyterian U. S. Board of Education	
Blakesley, Elizabeth	Oberlin College	Religious Leader
Boatman, Conway	Union College	Administration
Bond, Charles M.	Bucknell University	Faculty
3 Bowden, D. J.	Indiana School of Religion	Administration
Bower, Donald M.	Polytechnic Institute	Religious Leader
Bowman, Pasco M., Jr.	Bridgewater College	Student
Bowman, Warren D.	Bridgewater College	Administration
Bradley, David H.	A. M. E. Zion Board of Education	
Brady, Troy R.	Shenandoah College	Administration
Braginton, Mary V.	Rockford College	Administration
2 Brazeal, Brailsford R.	Morehouse College	Administration
Bretske, S. F.	University of Chattanooga	Administration
Briggs, Eugene	Phillips University	Administration
Brown, Harold	Hillsdale College	Faculty
3 Brown, Harvey C.	Methodist Board of Education	
Brown, Jerry	Iowa Wesleyan College	Student

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Name	College	Function
Burch, C. A.	Wilberforce University	Faculty
Burkhart, B. LeRoy	Cedar Crest College	Faculty
Burkhart, Lloyd	Moravian College	Faculty
Burkot, A. R.	Campbell College	Administration
Bredemeier, Herbert	Concordia College	Administration
Caine, L. Vernon	Macalester College	Administration
1 Calder, Carolyn Jean	Lewis & Clark College	Student
Calkins, Ralph N.	Bloomfield College	Administration
3 Campbell, E. Fay	Presbyterian U. S. A. Board of Education	
Campbell, Leslie H.	Campbell College	Administration
Cannon, J. R.	Morristown College	Religious Leader
Canon, A. D.	Birmingham-Southern College	Administration
Carlson, Arthur F.	Upsala College	Faculty
Carter, Paul C.	American Baptist Board of Education	
1 Case, Ralph T.	Maryville College	Faculty
Cassady, Louise S.	Kalamazoo College	Administration
Chadwick, J. Raymond	Iowa Wesleyan College	Administration
Cherry, Charles A.	Benedict College	Religious Leader
Claghorn, George S.	Eastern Baptist College	Administration
Clague, W. D.	Bridgewater College	Administration
Clark, Claude	Talladega College	Faculty
2 Clemmer, Robert R.	Allegheny College	Faculty
Clough, Phyllis	Wesleyan College	Student
Cochran, Jean	Illinois Wesleyan University	Student
Cocke, Emmett	Emory & Henry College	Student
Collins, M. Earle	Missouri Valley College	Administration
Compton, Russell J.	DePauw University	Faculty
Connelly, Drucie	Columbia College	Student
1 Connick, C. Milo	Whittier College	Faculty
Connor, C. H.	Shenandoah College	Administration
2 Conover, C. Eugene	Lindenwood College	Faculty
Cook, Donald J.	DePauw University	Faculty
Cook, E. Wilbur	Centre College of Kentucky	Faculty
Cook, Harold G.	McMurry College	Administration
2 Coons, Arthur G.	Occidental College	Administration
Cornelius, E. T.	Texas Christian University	Faculty
Corriher, Douglas	Brevard College	Religious Leader
Cramer, Paul	Monmouth College	Faculty
Crawford, Hadley R.	Simpson College	Faculty
Creager, Alfred L.	Ursinus College	Religious Leader
Cromer, Voigt R.	Lenoir Rhyne College	Administration
Culton, Alma	Pikeville College	Faculty
Culver, Mearl P.	Evansville College	Faculty
3 Currie, John M.	Lafayette College	Religious Leader
Curry M. K., Jr.	Bishop College	Administration
Dahl, Sam	Nebraska Wesleyan University	Faculty
Davis, Enoch	Florida N. & I. College	Board
Davis, John	Hiram College	Faculty
Davis, Lucius H.	Bethune-Cookman College	Administration
Davis, Sidney T.	West Virginia Wesleyan College	Religious Leader
Dawson, Barbara	West Virginia Wesleyan College	Student
De Haan, Del S.	Central College	Board
Decker, Roger W.	Flora Macdonald College	Administration
Deever, O. T.	E. U. B. Board of Education	
Derby, Donald	American University	Administration
Dickason, H. L.	Morristown College	Administration

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Name	College	Function
Distler, Theodore A.	Franklin & Marshall College	Administration
1 Ditmanson, Harold H.	St. Olaf College	Faculty
Dixon, Nancy Jane	Oberlin College	Student
Dixon, Robert	Oberlin College	Administration
Drakeford, Foster T.	Johnson C. Smith University	Faculty
Dripps, Philip	Hamline University	Student
Drummond, Winslow S.	College of the Ozarks	Administration
1 Duling, G. Harold	Lilly Endowment	
Dumke, Glenn S.	Occidental College	Administration
3 Dunlop, E. Dale	Southwestern College	Religious Leader
Dunsmore, Marion	Kalamazoo College	Faculty
Dutt, Harry	Dakota Wesleyan University	Student
Dykstra, John	Hope College	Board
Eagle, M. E.	Lambuth College	Administration
1 Ebersole, Mark C.	Bucknell University	Faculty
1 Edel, William W.	Dickinson College	Administration
3 Eichelberger James W.	A. M. E. Zion Board of Education	
Edwards, P. A.	Morristown College	Administration
Eklund, Emmet	Bethany College	Faculty
Eickhoff, A. R.	Columbia College	Faculty
Eller, Meredith	Central College	Faculty
Ellis, Matt L.	Hendrix College	Administration
2 Ellison, John Malcus	Virginia Union University	Administration
English, George	Reinhardt College	Student
Erickson, Charles O.	Defiance College	Religious Leader
Erickson, Harris D.	Evansville College	Faculty
Evans, Medford	McMurry College	Administration
Fair, Rogers P.	Bethune-Cookman College	Religious Leader
Fasnacht, Harold D	La Verne College	Administration
Faus, W. Arthur	Lycoming College	Faculty
Ferguson James S.	Millsaps College	Faculty
Ficken, Clarence E.	Ohio Wesleyan University	Administration
Finger, Homer Ellis	Millsaps College	Administration
Flaccus, Elmer	Austin College	Faculty
Fleming, E. McClung	Park College	Administration
Fleming, Louise E.	Meredith College	Administration
Flynn, Luther	Sue Bennett College	Administration
Ford, Joseph	Dickinson College	Student
Forrest, A. Leland	Nebraska Wesleyan Univ.	Administration
Forry, John H.	Westminister College	Administration
Fowler, J. Fort	Martin College	Administration
Franklin, Samuel	Stillman College	Faculty
Gaddy, Claude	Council on Christian Education, North Carolina, Executive Secretary	
2 Gardner, Harry E.	Waynesburg College	Faculty
Gates, John A.	Westminster College, Mo.	Faculty
Gay, Richard R.	Ohio Wesleyan University	Religious Leader
Gibson, Byron H.	Stetson University	Faculty
Gibson, Foye G.	Emory & Henry College	Administration
1 Gibson, Robert W.	Monmouth College	Administration
Giddens, Paul H.	Hamline University	Administration
Gillespie, Curtis D.	Phillander Smith College	Administration
3 Gill, Theodore A.	Lindenwood College	Administration
Gillen, Paul B.	Institutional Consultants Inc.	
Gilton, Charles	Wilberforce University	Religious Leader

PERSONNEL DATA

Name	College	Function
Gobbel, Luther L.	Lambuth College	Administration
Goellner, Karl Eugene	Coe College	Faculty
1 Goodman, R. A.	Newberry College	Faculty
Goodwin, William J.	Virginia Union University	Faculty
Gossett, James E.	Hendrix College	Student
Gould, William D.	Dickinson College	Faculty
Grabau, Richard F.	Hanover College	Faculty
Grafton, Mrs. Thomas	Mary Baldwin College	Administration
Graham, W. L.	Paine College	Faculty
Graybeal, David M.	Emory & Henry College	Faculty
Granskou, Clemens	St. Olaf College	Administration
3 Greenlee, Howard S.	Simpson College	Administration
Gregg, Robert D.	Willamette University	Administration
Gresham, Perry Epier	Bethany College	Administration
Grier, Paul L.	Hampden-Sydney College	Administration
Griffeth, Ross J.	Northwest Christian College	Administration
Gross, Birney	Centenary Junior College	Administration
Gross, John	Methodist Board of Education	
1 Groves, Walter A.	Centre College of Kentucky	Administration
Haley, Joseph B.	Randolph-Macon College	Faculty
Hall, J. Weldon	Pfeiffer College	Administration
Hamm, Clarence H.	Southwestern College	Board
Hanbery, T. J.	Benedict College	Administration
Hanford, Vivian	Oberlin College	Student
Hansen, Barbara B.	Lake Forest College	Student
Hardinge, Leslie	Washington Missionary College	Faculty
Harmelink, Fenita	Central College	Student
Harris, Estale	Shenandoah College	Student
Harrod, Samuel G.	Eureka College	Board
Havens, Charles	Martin College	Administration
Haverkamp, Harold	Central College	Administration
Hawkins, Virgil D.	Bethune-Cookman College	Administration
Hawley, Kent	DePauw University	Administration
Hayes, C. F.	Iowa Wesleyan College	Board
3 Heaton, Richard	National Council of Churches	
Henricks, Marvin L.	Indiana Central College	Faculty
Henry, Victor P.	Lindsey Wilson College	Administration
Hertz, Karl H.	Wittenberg College	Faculty
Heusinkveld, Zilda R.	Annville Institute	Administration
Hibbs, Ward	Alderson-Broadus College	Religious Leader
Hicks, Weimer K.	Kalamazoo College	Administration
Hill, Sam S.	Burlington Baptist Church	
Himes, Kenneth E.	Lycoming College	Administration
Hinson, William J.	Wesleyan College	Faculty
Hollenbach, John W.	Hope College	Faculty
Holmes, Merrill J.	Illinois Wesleyan University	Administration
Holshouser, Kenneth D.	Pfeiffer College	Administration
Holt, D. D.	Methodist College Foundation of North Carolina	
2 Hopkins, C. Howard	Setson University	Administration
Horn, Sally	Kalamazoo College	Student
Houser, Sylvia W.	Drake University	Student
Howard, J. Gordon	Otterbein College	Administration
Hudson, William H.	Wesley Junior College	Board
Hughes, A. J.	Florida N. & I.	Student
Humbert, Royal	Eureka College	Faculty
Humphreys, Mary E.	Mary Baldwin College	Faculty
Hurley, K. Duane	Salem College	Administration
Hurrell, Edwina	Western College for Women	Student

THE CHRISTIAN SCHOLAR

Name	College	Function
Irrmann, Robert H.	Beloit College	Faculty
2 Irwin, Keith	Hamline University	Religious Leader
James, Douglas	Denison University	Student
James, Perry	Athens College	Administration
2 Jensen, Herluf	Chicago Lutheran Theo. Sem.	Student
1 Jeschke, Reuben P.	Sioux Falls College	Administration
Johannaber, John	National College	Administration
Johnson, Emmett S.	Wesleyan College	Faculty
Johnson, Ernest A.	Lake Forest College	Administration
Johnson, F. Heisse	Tennessee Wesleyan College	Administration
Johnson, Joyce	Scarritt College	Student
Jones, E. S.	Columbia College	Board
Jones, Gilbert H.	Wilberforce University	Administration
Jones, James E.	Lincoln University	Religious Leader
2 Jones, Jameson	Vanderbilt University	Student
Jones, Jameson M.	Centre College of Kentucky	Administration
1 Jones, Thomas E.	Earlham College	Administration
3 Jones, Willis	Hiram College	Administration
Jordan, John	Illinois Wesleyan University	Student
Jordan, Parker P.	Indiana Central College	Administration
Jorgensen, Sigurd	Wesleyan College	Administration
Juedes, Clifford B.	Wittenberg College	Faculty
Justice, Henry	Brevard College	Student
Kamm, Robert B.	Drake University	Administration
Kauffman, Alvin H.	Eastern Nazarene College	Administration
Keith, Noel L.	Texas Christian University	Religious Leader
Kerns, Byron	Millikin University	Administration
Kersting, Ray	Hanover College	Student
Keys, Roy	Alderson-Broaddus College	Board
Kinard, James E.	Hampden-Sydney College	Administration
King, H. L.	Bishop College	Board
King, Rufus B.	Bridgewater College	Administration
King, Winston L.	Grinnell College	Administration
Knapp, A. Blair	Denison University	Administration
2 Knautz, Ernest	Baldwin-Wallace College	Faculty
Kneece, Odys W.	Denison University	Administration
2 Knudsen, Donald P.	Augustana College	Student
Knutson, Melford	St. Olaf College	Board
Kocher, Donald R.	Lafayette College	Faculty
Koestline, Henry	Methodist Board of Education	
Kreider, Robert	Bluffton College	Administration
Kritzer, John J.	Monmouth College	Board
Kurtz, Alton	Defiance College	Faculty
La Marche, Jane	Beloit College	Student
La Motte, Louis C.	Presbyterian Junior College	Administration
1 Laird, Sam L.	Emory University	Religious Leader
Lancaster, Virginia	Thiel College	Student
Landolt, R. G.	Lees Junior College	Administration
Langston, Ira	Eureka College	Administration
Larson, Curt	Denison College	Religious Leader
Laurie, James W.	Trinity University	Administration
Laverty, David	Austin College	Student
Law, Clyde O.	West Virginia Wesleyan College	Board
Laws, Leonard S.	Southwestern College	Administration
Lawson, David	Evansville College	Student
Lawson, Milton A.	Philander Smith College	Administration

PERSONNEL DATA

Name	College	Function
Leach, John V.	Dakota Wesleyan University	Faculty
Lewis, Jack	University of Texas	Religious Leader
Lewis, Michael A.	Franklin & Marshall College	Faculty
Lightner, Quentin T.	Keuka College	Faculty
Liston, Hardy	Johnson C. Smith University	Administration
Locke, William R.	Hamilton College	Faculty
Logan, S. Frank	Wofford College	Administration
Looman, Alfred R.	Valparaiso University	Administration
2 Lubbers, Irwin J.	Hope College	Administration
Luce, Francis	Florida Southern College	Religious Leader
3 Ludwig, S. T.	Nazarene Board of Education	
Luehring, Ellen D.	Presbyterian U. S. A. Board	
Lycan, Gilbert L.	Stetson University	Faculty
Lyerly, Ralph H.	Lenior Rhyne College	Faculty
Lykens, Lawrence W.	Lycoming College	Administration
1 McAllister, Lester	Bethany College	Administration
1 McCain, Paul M.	Arkansas College	Administration
McClelland, Frank D.	Maryville College	Administration
McConnell, Judson C.	Westminster College, Pa.	Student
McCreary, E. D.	Virginia Union University	Faculty
McCreery, William M.	Sterling College	Administration
McCue, Goldie	Ohio Wesleyan University	Faculty
McGregor, J. Rupert	Montreat College	Administration
McHatton, Betty	Millikin University	Student
McGinnis, Frederick A.	Wilberforce University	Administration
McKay, Clifford A.	Emory University	Student
2 McLain, Ralph	Meredith College	Faculty
Magill, S. R.	Roberts Wesleyan College	Faculty
Mangos, Christ Thomas	Westminster, Mo.	Student
Mann, Edward S.	Eastern Nazarene College	Administration
Marcellus, E. W.	Kendall College	Board
March, David D.	Westminster College, Mo.	Faculty
Marple, Dorothy	Thiel College	Administration
Martin, Stanley	Methodist Board of Education	
Martinez, D. F.	Johnson Memorial Institute	Administration
	Junior College	
Martinez, Mrs. D. F.	Johnson Memorial Institute	Administration
	Junior College	
Masters, Harry V.	Albright College	Administration
Mayberry, Robert H.	College of Idaho	Faculty
1 Metcalf, William	Illinois Medical School	Student
Meister, Ruth A.	Susquehanna University	Administration
Mercer, T. C.	Muskingum College	Faculty
Michael, Lyle J.	Otterbein College	Faculty
2 Mickey, Robert	Franklin & Marshall College	Faculty
Middaugh, Bruce	Allegheny College	Board
Miller, Frederic K.	Lebanon Valley College	Administration
Miller, James V.	Bates College	Faculty
Miller, Ward S.	University of Redlands	Faculty
Million, Elmer	National Council of Churches	
Miner, William S.	West Virginia University	Faculty
Mintier, Arthur	Waynesburg College	Faculty
Monsma, Peter H.	Grove City College	Faculty
3 Montgomery, R. B.	College of the Bible	Administration
3 Montgomery, Robert N.	Muskingum College	Administration
Moore, Cal	Roberts Wesleyan College	Student
Moore, J. G.	Franklin College	Administration
Moore, Jack W.	Kendall College	Administration
Moore, James B.	Mount Union College	Religious Leader

THE CHRISTIAN SCHOLAR

Name	College	Function
Morgan, Charles T.	Wood College	Administration
Morris, Charles S.	Manchester College	Faculty
Moorman, James B.	Austin College	Administration
Moseley, John D.	Austin College	Administration
Moyer, Charles R.	Albright College	Student
Murdock, Tom	Muskingum College	Student
Muth, Robert James	Lafayette College	Student
Neely, George A.	Emory University	Faculty
Nicholls, William O.	The American University	Administration
Niehaus, Marian	Illinois Wesleyan University	Administration
Norris, C. Gail	Dickinson College	Religious Leader
Norris, Louis W.	MacMurray College	Administration
Noss, David S.	Heidelberg College	Faculty
O'Brien, James Henry	Defiance College	Student
Odom, Ralph W.	Colorado Woman's College	Religious Leader
Old, Hugh O.	Centre College	Student
Oppenorth, Marian	Kendall College	Student
Owens, Emma M.	Leland College	Administration
Patton, Leslie K.	Central College	Administration
Pennington, Robert	Dakota Wesleyan University	Faculty
Pennoyer, June L.	Occidental College	Religious Leader
Pepin, John L.	Hamline University	Board
Peterson, Warner G.	Bethany College	Administration
Picht, Herbert	Allegheny College	Religious Leader
1 Pietenpol, C. J.	Davidson College	Faculty
Plecker, Hilda	Montreat College	Student
Plummer, Louisa G.	Beaver College	Faculty
Pohlman, Edward W.	Western College for Women	Administration
Polk, Howell D.	Millsaps College	Student
Potts, Robert L.	Lane College	Religious Leader
Pollard, William G.	Oak Ridge Institute of Nuclear Research	
Price, Charles E.	Florida N. & I.	Administration
3 Proctor, Samuel D.	Virginia Union University	Administration
Quanbeck, Martin	Augsburg College	Administration
Quillian, Joseph D.	Martin College	Administration
Quinn, Leora C.	Central College	Faculty
Rader, Marilyn A.	Moravian College	Administration
Ramseyer, Lloyd L.	Bluffton College	Administration
Rapp, Donald	Otterbein College	Student
Raymond, David	Coe College	Student
Rearick, Elizabeth	MacMurray College	Administration
Reed, Harold W.	Olivet Nazarene College	Administration
Reese, George C.	Thiel College	Religious Leader
Reiff, Evan C.	Hardin-Simmons University	Administration
2 Reveley, W. Taylor	Southwestern at Memphis	Religious Leader
2 Rhodes, Peyton N.	Southwestern at Memphis	Administration
1 Richards, C. Earl	Denison University	Board
Richardson, Harold	Franklin College	Administration
Rieman, T. Wayne	Manchester College	Religious Leader
1 Riley, John E.	Northwest Nazarene College	Administration
1 Robbins, Sandy	Occidental College	Student
Robinson, James P.	Sheldon Jackson Junior College	Religious Leader

PERSONNEL DATA

	Name	College	Function
	Rockover, Andrew C.	McMurray College	Faculty
	Rootes, Ruthe	Ohio Wesleyan University	Student
	Ross, Roy	National Council of Churches	
	Rossman, Parker	Disciples Board of Education	
	Runyan, Mary Edith	Shimer College	Faculty
1	Rush, W. A.	Methodist Board of Education	
	Salaway, Jerry	Monmouth College	Student
	Savage, James Schultz	Valparaiso University	Faculty
	Sayre, Ralph	Parsons College	Faculty
	Scarsborough, W. J.	West Virginia Wesleyan University	Administration
	Schellhase, Reuben	Taylor University	Faculty
	Schmoker, J. Benjamin	Western College for Women	Board
	Schoolcraft, A. A.	West Virginia Wesleyan University	Administration
2	Schwalm, V. F.	Manchester College	Administration
	Schwirian, Sara Ann	Alderson-Broadbudd College	Student
	Scott, J. S.	Wiley College	Administration
	Sears, Jack W.	Harding College	Faculty
	Shuler, Thomas	Columbia College	Administration
	Seabrook, J. J.	Clafin College	Administration
	Seamans, Don	Phillips University	Religious Leader
	See, Katharine	Presbyterian U.S. Board of Education	
	Seldon, William K.	Illinois College	Administration
	Shanor, Carl W.	Wittenberg College	Faculty
	Shaw, Herbert Bell	Livingstone College	Board
	Sheaffer, Aaron Milton	Lebanon Valley College	Student
	Shearer, Richard E.	Alderson-Broadbudd College	Administration
	Shearer, Mrs. Richard E.	Alderson-Broadbudd College	Faculty
	Shell, Elton E.	University of Southern Cal.	Administration
	Shelton, F. B.	Emory & Henry College	Board
	Sla, Richard M.	Bennett College	Faculty
	Sims, Harvey E.	Defiance College	Board
	Skaggs, Marvin	Greensboro College	Faculty
	Slaybaugh, J. Paul	Wesley Junior College	Administration
	Slonaker, Gloria Roth	Bucknell University	Student
3	Smith, Dallas H.	Presbyterian U. S. Board	
	Smith, H. L.	Disciples of Christ Board of Education	
	Smith, Mrs. H. L.		
	Smith, John Sylvester	Bethune-Cookman College	Faculty
	Smith, J. W.	Johnson C. Smith University	Board
	Smith, Marc Jack	University of Redlands	Administration
	Smith, Matthew D.	Dakota Wesleyan University	Administration
	Smith, Mrs. Matthew D.	Dakota Wesleyan University	
	Smith, Raymond A.	Greensboro College	Faculty
	Snively, Guy E.	Association of American Colleges	
	Snyder, Alice	Pikeville College	Student
	Sone, Law	Texas Wesleyan College	Administration
1	Sparks, W. Maynard	Lebanon Valley College	Religious Leader
1	Spilman, Kenneth E.	Yale Divinity School	Student
	Spottswood, Stephen	Walters Institute	Administration
	Stalnaker, Luther W.	Drake University	Administration
	Stamey, Robert H.	Brevard College	Administration
	Stamper, Robert	King College	Administration
	Stanton, Elizabeth	American College for Girls	Administration
	Stebbins, Dorsey Ralph	Gustavus Adolphus College	Student
	Steele, A. O.	Johnson C. Smith University	Religious Leader
	Stearns, John R.	Shurtleff College	Faculty
	Stevenson, J. J.	Brevard College	Administration
	Stewart, Ariyn D.	Washington Missionary College	Faculty
2	Stewart, Malcolm F.	Illinois College	Faculty
	Stine, Joseph R.	Franklin and Marshall College	Board

THE CHRISTIAN SCHOLAR

Name	College	Function
2 Stipp, John L.	Knox College	Faculty
Stokes, Rembert	Payne Theological Seminary	Administration
3 Stoner, James L.	National Council of Churches	
2 Stoughton, C. C.	Wittenberg College	Administration
Stouppe, Hugh	Baker University	Administration
Strickler, Paul	Indiana Central College	Faculty
Stump, Perry	Indiana Central College	Student
Stuntz, Hugh C.	Scarritt College	Administration
Sturm, Fred G.	Western College for Women	Faculty
Swanson, Joan	St. Olaf College	Student
Sweet, Gordon W.	Queens College	Administration
1 Tarlton, Summers	Queens College	Faculty
Tarry, George S.	Randolph-Macon College	Faculty
Taylor, Mildred	Mary-Baldwin College	Faculty
1 Thomas, J. S.	Methodist Board of Education	
Thomas, M. M.	Youth Secretary, South India	
Thomson, Robert	Martin College	Faculty
Thrall, Charles	Illinois Wesleyan University	Faculty
Thrift, Charles T.	Florida Southern College	Administration
Tittsworth, Elizabeth	Scarritt College	Faculty
Titus, Harold H.	Denison University	Faculty
1 Turck, Charles	Macalester College	Administration
Turner, John M.	Lynchburg College	Administration
Uemura, Joseph N.	Westminster College	Faculty
Upperman, Harry L.	Baxter Seminary	Administration
Upton, James S.	Hendrix College	Faculty
Van Winkle, J. M.	Centre College	Board
Walker, Lee Edwin	United Presbyterian Board	
2 Wake, Orville W.	Lynchburg College	Administration
Walker, O. LaFayette	Stetson University	Faculty
Wallace, Helen	American Baptist Board	
Wampler, Guy E.	Bridgewater College	Board
2 Ward, Harold W.	Cornell College	Faculty
Weathersby, Van H.	Arkansas College	Board
Weaver, David	Shurtleff College	Administration
Welman, David	Eureka College	Student
Welch, Annys	Catawba College	Faculty
Welch, Wilson	Fisk University	Faculty
Wellford, Walker L.	Southwestern at Memphis	Board
Wells, Lewis	Wesley Junior College	Faculty
3 Wells, Ronald V.	American Baptist Board of Education	
Wezeman, Frederick H.	Northwestern Junior College	Administration
White, Travis	Atlantic Christian College	Administration
Whitelocke, L. T.	Florida N. & I. College	Religious Leader
Whiteman, Clarence	Bennett College	Religious Leader
Whitley, Sterling	Martin College	Administration
Whitley, Oliver	Phillips University	Faculty
Wicke, Myron	Methodist Board of Education	
3 Wickey, Gould	United Lutheran Board of Education	
Wickham, Terry	Heidelberg College	Administration
Williams, Beatty	Oberlin College	Board
Williams, E. I. F.	Heidelberg College	Faculty
Williams, Herman C.	Bishop College	Faculty
Williams, Russell	University of Notre Dame	Faculty

PERSONNEL DATA

Name	College	Function
Williamson, Nathan	Newberry College	Faculty
Wilson, Charles	Phillips University	Student
Wilson, Margaret	High Point College	Student
Wilson, Val	Colorado Woman's College	Administration
Wimmer, Charles	Hamline University	Administration
Wing, William	Central College	Administration
Winn, Al C.	Stillman Junior College	Religious Leader
Winston, Chauncey	Bennett College	Faculty
Wintringham, C. E.	Ohio Northern University	Administration
Withey, Raymond	Drew University	Administration
Woodward, Ralph	Central College	Administration
Woolly, Don	Lenoir Rhyne College	Student
Workman, James	Missouri Valley College	Student
3 Wornom, Herman	Congregational-Christian Board of Education	
Wright, Edwin	Bates College	Faculty
Yahne, Verne	Lindsey Wilson College	Administration
Yeager, Iver	College of Wooster	Faculty
Yearwood, Homer	Bishop College	Student
Yeilding, N. M.	Birmingham-Southern College	Administration
Yoder, T. O.	Scarritt College	Administration
Young, Herrick	Western College for Women	Administration

Key to Designations:

- 1 Chairmen of Seminars
- 2 Resource Leaders of Seminars
- 3 Consultants of Seminars

THE CHRISTIAN SCHOLAR

B. Church-Related Colleges and Universities in the United States

Institution	Location	President
African Methodist Episcopal Church		
Allen University	Columbia, S. C.	Samuel R. Higgins
Edward Waters College	Jacksonville, Fla.	W. B. Stewart, Jr.
Morris Brown College	Atlanta Ga.	Edward C. Mitchell
Paul Quinn College	Waco, Texas	Frank R. Veal
*Shorter College	N. Little Rock, Ark.	Theophilus D. Alexander
*Wilberforce University	Wilberforce, Ohio	Charles L. Hill
African Methodist Episcopal Church Zion		
Clinton N & I College	Rock Hill, S. C.	S. V. Moreland
*Livingstone College	Salisbury, N. C.	William J. Trent
*Walter's Southland Inst.	Warren, R. F. D. No. 2 Ark.	Steven Paul Spottswood
American Baptist Convention		
*Alderson-Broadbudd College	Philippi, W. Va.	R. E. Shearer
Bacone College	Bacone, Okla.	F. W. Thompson
*Bates College	Lewiston, Me.	Charles F. Phillips
*Benedict College	Columbia, S. C.	J. A. Bacoats
Bethel College	St. Paul, Minn.	Henry C. Wingblade
*Bishop College	Marshall, Texas	M. K. Curry, Jr.
*Bucknell University	Lewisburg, Pa.	H. A. Hildreth
Carleton College	Northfield, Minn.	L. M. Gould
Colby College	Waterville, Me.	J. S. Bixler
Colby Junior College	New London, N. H.	H. L. Sawyer
*Colo. Woman's College	Denver, Colo.	Val H. Wilson
*Denison University	Granville, Ohio	A. Blair Knapp
*Eastern Baptist College	St. David's Pa.	Dr. Gilbert L. Guffin
*Florida N & I Memorial	St. Augustine, Fla.	R. W. Puryear
*Franklin College	Franklin, Ind.	H. W. Richardson
*Hillsdale College	Hillsdale, Mich.	J. Donald Phillips
*Kalamazoo College	Kalamazoo, Mich.	Weimer K. Hicks
*Keuka College	Keuka Park, New York	Katherine G. Blyley
Keystone Junior College	La Plume, Pa.	B. Tewksbury
*Leland College	Baker, La	James H. Owens
*Linfield College	McMinnville, Ore.	H. L. Dillin
*Morehouse College	Atlanta, Ga.	Benjamin E. Mays
Ottawa University	Ottawa, Kansas	A. B. Martin
Ricker College	Houlton, Me.	Jasper F. Crouse
Rio Grande College	Rio Grande, Ohio	Charles E. Davis
Shaw University	Raleigh, N. C.	W. R. Strassner
*Shimer College	Mt. Carroll, Ill.	A. J. Brumbaugh
*Shurtleff College	Alton, Ill.	David Andrew Weaver
*Sioux Falls College	Sioux Falls, S. D. (Acting)	Reuben P. Jeschke
Spelman College	Atlanta, Ga.	Florence M. Read
Stephens College	Columbia, Mo.	Thomas Spraggins
Storer College	Harpers Ferry, W. Va.	Leroy D. Johnson
University of Chicago	Chicago, Ill.	E. C. Colwell
*University of Redlands	Redlands, Cal.	G. H. Armacost
*Virginia Union University	Richmond, Va.	J. M. Ellison
William Jewell College	Liberty, Mo.	W. P. Binns

PERSONNEL DATA

Institution	Location	President
American Evangelical Lutheran		
Grand View College	Des Moines 16, Iowa	Ernest D. Nielsen
American Lutheran		
Capital University	Columbus, Ohio	Harold L. Yochum
Texas Lutheran College	Seguin, Texas	Edward A. Sagebiel
Wartburg College	Waverly, Iowa	C. H. Becker
Augustana Evangelical Lutheran Church		
*Augustana College	Rock Island, Ill.	Conrad Bergendoff
*Bethany College	Lindsborg, Kansas	Robert E. Mortvedt
*Gustavus Adolphus College	St. Peter, Minn.	Edgar M. Carlson
Luther College	Wahoo, Neb.	Theodore E. Johnson
*Upsala College	East Orange, N. J.	Evald B. Lawson
Baptist		
Arkansas Baptist College	Little Rock, Ark.	Tandy W. Coggs
Butler College	Tyler, Texas	Claude Meals
Cumberland University	Lebanon, Tenn.	Sam B. Gilreath
Friendship College	Rock Hill, S. C.	James H. Goudlock
Jacksonville College	Jacksonville, Texas	Gerald D. Kellar
Mary Allen College	Crockett, Texas	G. L. Prince
Morris College	Sumter, S. C.	O. R. Reuben
Oakland City College	Oakland, Ind.	James E. Cox
Brethren Church		
Ashland College	Ashland, Ohio	Glenn L. Clayton
Church of the Brethren		
*Bridgewater College	Bridgewater, Va.	Warren D. Bowman
Elizabethtown College	Elizabethtown, Pa.	A. C. Baugher
Juniata College	Huntingdon, Pa.	Calvert N. Ellis
*LaVerne College	LaVerne, Cal.	Harold D. Fasnacht
*Manchester College	N. Manchester, Ind.	V. F. Schwalm
McPherson College	Mc Pherson, Kan.	Desmond W. Bittinger
Church of Christ		
Abilene Christian College	Abilene, Texas	Don H. Morris
David Lipscomb College	Nashville, Tenn.	Athens Clay Pullias
Freed-Hardeman College	Henderson, Tenn.	H. A. Dixon
George Pepperdine College	Los Angeles, Cal.	Hugh M. Tiner
*Harding College	Searcy, Ark.	George Stuart Benson
Johnson Bible College	Kimberlin Heights, Tenn.	Robert Monroe Bell
Church of God		
Anderson College	Anderson, Ind.	John A. Morrison
Findlay College	Findlay, Ohio	H. Clifford Fox
Lee College	Cleveland, Tenn.	John C. Jernigan
Church of the Nazarene		
Bethany-Peniel College	Bethany, Okla.	Roy H. Cantrell
*Eastern Nazarene College	Wollaston, Mass.	E. S. Mann
*Northwest Nazarene College	Nampa, Idaho	John E. Riley
*Olivet Nazarene College	Kankakee, Ill.	Harold W. Reed

THE CHRISTIAN SCHOLAR

Institution	Location	President
Pasadena College	Pasadena, Cal.	W. T. Purkiser
Trevecca Nazarene College	Nashville, Tenn.	A. B. Mackey
Colored Methodist Episcopal Church		
*Lane College	Jackson, Tenn.	L. A. Kirkendoll
Miles College	Birmingham, Ala.	W. A. Bell
Mississippi Industrial	Holly Springs, Miss.	W. M. Frazier
*Paine College	Augusta, Ga.	E. C. Peters
Texas College	Tyler, Texas	D. R. Glass
Congregational Christian		
*Beloit College	Beloit, Wis.	Miller Upton
Carleton College	Northfield, Minn.	Laurence M. Gould
*Defiance College	Defiance, Ohio	Kevin C. McCann
Dillard University	New Orleans, La.	Albert W. Dent
Doane College	Crete, Neb.	David L. Crawford
Drury College	Springfield, Mo.	James F. Findlay
Elon College	Elon College, N. C.	Leon E. Smith
*Fisk University	Nashville 8, Tenn.	Charles S. Johnson
*Grinnell College	Grinnell, Iowa	Samuel N. Stevens
Huston-Tillotson College	Austin, Texas	Matthew S. Davage
*Illinois College	Jacksonville, Ill.	William K. Selden
*Knox College	Galesburg, Ill.	Sharvy G. Umbeck
LeMoyné College	Memphis 6, Tenn.	Hollis F. Price
Marietta College	Marietta, Ohio	W. Bay Irvine
Northland College	Ashland, Wis.	Lewis H. Brumbaugh
Olivet College	Olivet, Mich.	Raymond B. Blakney
Pacific University	Forest Grove, Ore.	Charles J. Armstrong
*Rockford College	Rockford, Ill.	Mary Ashby Cheek
Rocky Mountain College	Billings, Mont.	Herbert W. Hines
*Southern Union College	Wadley, Ala.	Clyde C. Flannery
*Talladega College	Talladega, Ala.	Arthur D. Gray
Tougaloo College	Tougaloo, Miss.	Harold C. Warren
Yankton College	Yankton, S. D.	J. Clark Graham
Cumberland Presbyterian		
Bethel College	McKenzie, Tenn.	Roy N. Baker
Disciples of Christ		
*Atlantic Christian College	Wilson, N. C.	Travis White
*Bethany College	Bethany, W. Va.	Perry E. Gresham
*Butler University	Indianapolis, Ind.	Maurice O. Ross
Chapman College	Los Angeles, Cal.	George N. Reeves
Christian College	Columbia, Mo.	James C. Miller
Christian College of Georgia	Athens, Ga.	W. W. Wasson
Cotner College	Lincoln, Neb.	P. R. Stevens
Culver-Stockton College	Canton, Mo.	L. E. Ziegler
*Drake University	Des Moines, Iowa	Henry G. Harmon
*Eureka College	Eureka, Ill.	Ira Langston
*Hiram College	Hiram, Ohio	Paul H. Fall
Jarvis Christian College	Hawkins, Texas	Cleo W. Blackburn
Kentucky Christian College	Grayson, Ky.	J. Lowell Lusby
*Lynchburg College	Lynchburg, Va.	Orville W. Wake

PERSONNEL DATA

Institution	Location	President
Midway Junior College	Midway, Ky.	Lewis A. Piper
*Northwest Christian College	Eugene, Or.	Ross J. Griffith
*Phillips University	Enid, Okla.	Eugene S. Briggs
Southern Christian Institute	Edwards, Miss.	John Long
*Texas Christian University	Fort Worth, Texas	M. E. Sadler
Transylvania College	Lexington, Ky.	Frank A. Rose
William Woods College	Fulton, Mo.	T. T. Swearingen
Evangelical Lutheran (Norwegian)		
Augustana College	Sioux Falls, S. D.	L. M. Stavig
Concordia College	Moorhead, Minn.	Joseph L. Knutson
Luther College	Decorah, Ia.	J. W. Ylvisaker
Pacific Lutheran College	Parkland, Wash.	S. C. Eastvold
*St. Olaf College	Northfield, Minn.	C. M. Granskou
Waldorf College	Forest City, Ia.	Sidney A. Rand
Evangelical and Reformed		
*Catawba College	Salisbury, N. C.	Alvin R. Keppel
*Cedar Crest College	Allentown, Pa.	Dale H. Moore
Elmhurst College	Elmhurst, Ill.	Henry W. Dinkmeyer
*Franklin & Marshall College	Lancaster, Pa.	Theodore A. Distler
*Heidelberg College	Tiffin, Ohio	W. Terry Wickham
Hood College	Frederick, Md.	Andrew G. Truxal
*Ursinus College	Collegeville, Pa.	Norman E. McClure
Evangelical United Brethren		
*Albright College	Reading, Pa.	H. V. Masters
*Indiana Central College	Indianapolis, Ind.	I. Lynd Esch
*Lebanon Valley College	Annaville, Pa.	Frederic K. Miller
North Central College	Naperville, Ill.	C. H. Geiger
*Otterbein College	Westerville, Ohio	J. Gordon Howard
*Shenandoah College	Dayton, Va.	Troy R. Brady
Westmar College	LeMars, Ia.	D. O. Kime
York College	York, Neb.	A. V. Howland
Finnish Evangelical Lutheran		
Suomi College	Hancock, Mich.	Edward J. Isaac
Five-Year Meeting of Friends		
*Earlham College	Richmond, Ind.	Thomas E. Jones
Guilford College	Guilford College, N. C.	Clyde A. Milner
Nebraska Central College	Central City, Neb.	O. W. Carrell
*Whittier College	Whittier, Cal.	Paul S. Smith
William Penn College	Oskaloosa, Ia.	Charles S. Ball
Wilmington College	Wilmington, Ohio	Samuel D. Marble
Free Methodist		
*Central College	McPherson, Kan.	Edgar Whiteman
Greenville College	Greenville, Ill.	H. J. Long
Los Angeles Pacific College	Los Angeles, Cal.	Robert J. Cox
Seattle Pacific College	Seattle 99, Wash.	C. Hoyt Watson

THE CHRISTIAN SCHOLAR

Institution	Location	President
Spring Arbor Junior College	Spring Arbor, Mich.	Charlie D. Moon
Wessington Spring College	Wessington Springs, S. D.	George E. Kline
*Roberts Wesleyan College	North Chili, N. Y.	Merlin G. Smith
Friends		
Friends University	Wichita, Kansas	Lloyd S. Cressman
George Fox College	Newburg, Oregon	Donald McNichols
Haverford College	Haverford, Pa.	Gilbert F. White
Swarthmore	Swarthmore, Pa.	Courtney C. Smith
Latter Day Saints		
Brigham Young University	Provo, Utah	Ernest L. Wilkinson
Graceland College	Lamoni, Iowa	E. J. Gleaser, Jr.
Ricks College	Rexburg, Idaho	John L. Clarke
Lutheran Free Church		
*Augsburg College	Minneapolis 4, Minn.	Bernhard Christensen
Lutheran Missouri Synod		
California Concordia College	Oakland, Cal.	Oscar T. Walle
*Concordia College	Fort Wayne, Ind.	Herbert G. Bredemeier
Concordia Collegiate Institute	Bronxville, N. Y.	Albert E. Meyer
Concordia College	Milwaukee, Wis.	Walter W. Stuenkel
Concordia College	St. Paul 4, Minn.	W. A. Poehler
Concordia College	Portland, Oregon	Thomas W. Coates
Concordia Teachers College	River Forest, Ill. (Acting)	Alfred Schmieding
Concordia Teachers College	Seward, Neb.	L. G. Bickel
Lutheran Concordia College	Austin, Tex.	George J. Beto
St. John's College	Winfield, Kan.	Carl S. Mundinger
St. Paul's College	Concordia, Mo.	Lorenz F. Wahlers
*Valparaiso University	Valparaiso, Ind.	O. P. Kretzmann
Lutheran Norwegian Synod		
Bethany Lutheran College	Mankato, Minn.	B. W. Teigen
Lutheran Wisconsin Synod		
Dr. Martin Luther College	New Ulm, Minn.	G. L. Schweppe
Northwestern College	Watertown, Wis.	Erwin E. Kowalke
Mennonite		
Bethel College	N. Newton, Kan.	D. C. Wedel
*Bluffton College	Bluffton, Ohio	Lloyd L. Ramseyer
Eastern Mennonite College	Harrisonburg, Va.	John R. Mumaw
Freeman Junior College	Freeman, S. D.	Ronald von Riesen
Goshen College	Goshen, Ind.	Ernest E. Miller
Hesston College	Hesston, Kan.	Roy D. Roth
Tabor College	Hillsboro, Kan.	J. N. C. Hiebert
Methodist		
Adrian College	Adrian, Mich.	Clarence C. Klein

PERSONNEL DATA

Institution	Location	President
Albion College	Albion, Mich.	W. W. Whitehouse
*Allegheny College	Meadville, Pa.	Louis T. Benezet
*American University	Washington, D. C.	Hurst R. Anderson
Andrew College	Cuthbert, Ga.	Albert W. Ray
*Athens College	Athens, Ala.	Perry B. James
*Baker University	Baldwin, Kan.	Nelson P. Horn
*Baldwin-Wallace College	Berea, Ohio	John L. Knight
*Bennett College	Greensboro, N. C.	David D. Jones
*Bethune-Cookman College	Daytona Beach, Fla.	R. V. Moore
*Birmingham-Southern College	Birmingham, Ala.	George R. Stuart
Boston University	Boston, Mass.	Harold C. Case
*Brevard College	Brevard, N. C.	Robert H. Stamej
Centenary College of Louisiana	Shreveport, La.	Joe J. Mickle
*Centenary Junior College	Hackettstown, N. J.	E. W. Seay
*Central College	Fayette, Mo.	Ralph L. Woodward
*Clafin College	Orangeburg, S. C.	J. J. Seabrook
Clark College	Atlanta, Ga.	James P. Brawley
College of the Pacific	Stockton, Cal.	Robert E. Burns
College of Puget Sound	Tacoma, Wash.	R. Franklin Thompson
*Columbia College	Columbia, S. C.	R. Wright Spears
*Cornell College	Mount Vernon, Ia.	Russell D. Cole
*Dakota Wesleyan University	Mitchell, S. D.	Matthew D. Smith
*DePauw University	Greencastle, Ind.	Russell J. Humbert
*Dickinson College	Carlisle, Pa.	W. W. Edel
Dillard University	New Orleans, La.	A. W. Dent
*Drew University	Madison, N. J.	Fred G. Holloway
Duke University	Durham, N. C.	A. Hollis Eden
*Emory and Henry College	Emory, Va.	Foye G. Gibson
Emory Junior College	Oxford, Ga.	V. Y. C. Eady
*Emory University	Emory University, Ga.	Goodrich C. White
*Evansville College	Evansville, Ind.	Lincoln B. Hale
Ferrum Jr. College	Ferrum, Va.	Stanley E. Emrich
*Florida Southern College	Lakeland, Fla.	Ludd M. Spivey
Green Mountain Jr. College	Poultney, Vt.	Howard C. Ackley
*Greensboro College	Greensboro, N. C.	Harold H. Hutson
*Hamline University	St. Paul, Minn.	Paul H. Giddens
*Hendrix College	Conway, Ark.	Matt L. Ellis
*High Point College	High Point, N. C.	Dennis H. Cooke
Hiwassee College	Madisonville, Tenn.	D. R. Youell
Huntingdon College	Montgomery, Ala.	Hubert Searcy
*Illinois Wesleyan University	Bloomington, Ill.	M. J. Holmes
*Iowa Wesleyan College	Mount Pleasant, Ia.	J. Raymond Chadwick
Kansas Wesleyan University	Salina, Kan.	A. Stanley Trickett
*Kendall College	Evanston, Ill.	T. Otmann Firing
Kentucky Wesleyan College	Owensboro, Ky.	Oscar W. Lever
LaGrange College	LaGrange, Ga.	Waights G. Henry, Jr.
*Lambuth College	Jackson, Tenn.	Luther L. Gobbell
Lawrence College	Appleton, Wis.	Douglas M. Knight
*Lindsey Wilson College	Columbia, Ky.	V. P. Henry
Lon Morris College	Jacksonville, Tex.	Cecil E. Peeples
Louisburg College	Louisburg, N. C.	S. M. Holton
*Lycoming College	Williamsport, Pa.	J. W. Long

THE CHRISTIAN SCHOLAR

Institution	Location	President
*MacMurray College	Jacksonville, Ill.	Louis W. Norris
McKendree College	Lebanon, Ill.	Russell C. Grow
*McMurry College	Abilene, Texas	H. G. Cooke
*Martin College	Pulaski, Tenn.	Joseph D. Quillian, Jr.
Meharry Medical College	Nashville, Tenn.	Harold D. West
*Millsaps College	Jackson, Miss.	H. E. Finger, Jr.
Morningside College	Sioux City, Ia.	Earl A. Roadman
*Morristown N&I College	Morristown, Tenn.	M. W. Boyd
*Mount Union College	Alliance, Ohio	C. C. Bracy
*National College for Christian Workers	Kansas City, Mo.	Lewis B. Carpenter
*Nebraska Wesleyan University	Lincoln, Neb.	A. Leland Forrest
Northwestern University	Evanston, Ill.	J. R. Miller
*Ohio Northern University	Ada, Ohio	F. B. McIntosh
*Ohio Wesleyan University	Delaware, Ohio	
Oklahoma City University	Oklahoma City, Okla.	C. Q. Smith
*Pfeiffer Junior College	Misenheimer, N. C.	Lem Stokes II
*Philander Smith College	Little Rock, Ark.	M. LaFayette Harris
Port Arthur College	Port Arthur, Texas	Floyd G. Betts
*Randolph-Macon College	Ashland, Va.	J. Earl Moreland
Randolph-Macon's Woman's College	Lynchburg Va.	W. F. Quillian, Jr.
*Reinhardt College	Waleska, Ga.	J. R. Burgess, Jr.
Rust College	Holly Springs, Miss.	L. M. McCoy
*Scarritt College	Nashville, Tenn.	Hugh C. Stuntz
*Simpson College	Indianola, Ia.	William E. Kerstetter
Snead Junior College	Boaz, Ala.	Festus M. Cook
Southern Methodist University	Dallas, Texas	
*Southwestern College	Winfield, Kan.	C. Orville Strohl
Southwestern University	Georgetown, Texas	W. C. Finch
Spartanburg Junior College	Spartanburg, S. C.	R. B. Burgess
*Sue Bennett College	London, Ky.	Oscle Sanders
Syracuse University	Syracuse, N. Y.	William P. Tolley
*Tennessee Wesleyan College	Athens, Tenn.	L. A. Martin
*Texas Wesleyan College	Fort Worth, Texas	Law Sone
*Union College	Barbourville, Ky.	Conway Boatman
*University of Chattanooga	Chattanooga, Tenn.	David A. Lockmiller
University of Denver	Denver, Colo.	Chester M. Alter
*University of Southern Calif.	Los Angeles, Cal.	Fred D. Fagg, Jr.
Vermont Junior College	Montpelier, Vt.	R. E. Noble
Wesley College	Grand Forks, N. D.	M. J. Birrell
*Wesley Junior College	Dover, Del.	J. Paul Slaybaugh
*Wesleyan College	Macon, Ga.	B. Joseph Martin
Wesleyan University	Middletown, Conn.	Victor L. Butterfield
*W. Va. Wesleyan College	Buckhannon, W. Va.	W. J. Scarborough
Western Maryland College	Westminster, Md.	Lowell S. Ensor
*Wiley College	Marshall, Texas	J. S. Scott
*Willamette University	Salem, Ore.	G. Herbert Smith
*Wood Junior College	Mathiston, Miss.	Charles T. Morgan
*Wofford College	Spartanburg, S. C.	F. Pendleton Gaines
Young Harris College	Young Harris, Ga.	C. R. Clegg

PERSONNEL DATA

Institution	Location	President
Moravian		
*Moravian College	Bethlehem, Pa.	Raymond S. Hauptert
*Salem College	Winston-Salem, N. C.	Dale H. Gramley
Presbyterian, U. S.		
Agnes Scott College	Decatur, Ga.	Wallace M. Alston
*Arkansas College	Batesville, Ark.	Paul M. McCain
*Austin College	Sherman, Texas	John D. Moseley
Belhaven College	Jackson, Miss.	G. T. Gillespie
*Centre College	Danville, Ky.	Walter A. Groves
*Davidson College	Davidson, N. C.	John R. Cunningham
*Davis & Elkins College	Elkins, W. Va.	David K. Allen
*Flora McDonald College	Red Springs, N. C.	Marshall S. Woodson
Hampden Sydney College	Hampden-Sydney, Va.	Edgar G. Gammon
*King College	Bristol, Tenn.	R. T. L. Liston
*Lees Junior College	Jackson, Ky.	Robert T. Landolt
Lees-McRae Junior College	Banner Elk, N. C.	Fletcher Nelson
*Mary Baldwin College	Staunton, Va.	Frank B. Lewis
Mitchell College	Statesville, N. C.	John Montgomery
*Montreat College	Montreat, N. C.	J. Rupert McGregor
Peace College	Raleigh, N. C.	William C. Pressly
Presbyterian College	Clinton, S. C.	Marshall W. Brown
*Presby. Jr. College for Men	Maxton, N. C.	Louis C. LaMotte
*Queens College	Charlotte, N. C.	Gordon W. Sweet
Schreiner Junior College	Kerrville, Texas	Andrew Edington
*Southwestern at Memphis	Memphis, Tenn.	Peyton Nalle Rhodes
*Stillman College	Tuscaloosa, Ala.	Samuel Burney Hay
*Westminster College	Fulton, Mo.	William W. Hall, Jr.
Presbyterian, U. S. A.		
Alma College	Alma, Mich.	John Stanley Harker
Barber Scotia College	Concord, N. C.	L. S. Cozart
*Beaver College	Jenkintown, Pa.	Raymond M. Kistler
Blackburn College	Carlinville, Ill.	Robert P. Ludlum
*Bloomfield College	Bloomfield, N. J.	Frederick Schweitzer
Buena Vista College	Storm Lake, Ia. (Acting)	William Wessellink
Carroll College	Waukesha, Wis.	Robert D. Steele
*Centre College of Kentucky	Danville, Ky.	Walter A. Groves
*Coe College	Cedar Rapids, Ia.	Howell H. Brooks
College of Emporia	Emporia, Kan.	Luther E. Sharp
*College of Idaho	Caldwell, Idaho	Paul M. Pitman
*College of the Ozarks	Clarksville, Ark.	Winslow S. Drummond
*College of Wooster	Wooster, Ohio	Howard F. Lowry
Davis & Elkins College	Elkins, W. Va.	David K. Allen
*Grove City College	Grove City, Pa.	Weir C. Ketler
*Hanover College	Hanover, Ind.	Albert G. Parker, Jr.
Hastings College	Hastings, Neb.	Dale D. Welch
Huron College	Huron, S. D.	Daniel Kerr
*Illinois College	Jacksonville, Ill.	William K. Selden
*James Millikin University	Decatur, Ill.	J. Walter Malone
Jamestown College	Jamestown, N. D.	Samuel S. George
*Johnson C. Smith University	Charlotte, N. C.	Hardy Liston
*Lafayette College	Easton, Pa.	Ralph C. Hutchison

THE CHRISTIAN SCHOLAR

Institution	Location	President
*Lake Forest College	Lake Forest, Ill.	Ernest A. Johnson
*Lewis & Clark College	Portland, Oregon	Morgan S. Odell
Lincoln Junior College	Lincoln, Ill.	Raymond N. Dooley
*Lincoln University	Lincoln University, Pa.	Horace Mann Bond
*Lindenwood College for Women	St. Charles, Mo.	Franc L. McCluer
*Macalester College	St. Paul 5, Minn.	Charles J. Turck
Mary Holmes Junior College	West Point, Miss.	Harry A. Brandt
*Maryville College	Maryville, Tenn.	Ralph Waldo Lloyd
*Missouri Valley College	Marshall, Mo.	Earle Collins
*Occidental College	Los Angeles, Cal.	Arthur G. Coons
*Park College	Parkville, Mo.	J. L. Zwingle
*Parsons College	Fairfield, Ia.	Tom E. Shearer
*Pikeville Junior College	Pikeville, Ky.	A. A. Page
Rocky Mountain College	Billings, Montana	Herbert W. Hines
Swift Memorial Junior College	Rogersville, Tenn.	R. E. Lee
*Trinity University	San Antonio 1, Tex.	James W. Laurie
Tusculum College	Greenville, Tenn.	Raymond C. Rankin
University of Dubuque	Dubuque, Ia.	Gaylord Couchman
University of Tulsa	Tulsa, Okla.	C. I. Pontius
Warren Wilson College	Swannanoa, N. C.	Arthur M. Bannerman
*Waynesburg College	Waynesburg, Pa.	Paul R. Stewart
*Westminster College	Fulton, Mo.	William W. Hall, Jr.
*Westminster College	Salt Lake City, Utah	J. Richard Palmer
Whitworth College	Spokane, Wash.	Frank F. Warren
Wilson College	Chambersburg, Pa.	Paul Swain Havens
Protestant Episcopal		
All Saints Junior College	Vicksburg, Miss.	W. G. Christian
Daniel Baker College	Brownwood, Tex.	Wilford O. Cross
Hobart College	Geneva, N. Y.	Alan Willard Brown
Kenyon College	Gambier, Ohio	Gordon K. Chalmers
Okolona College	Okolona, Miss.	W. Milan Davis
St. Augustine's College	Raleigh, N. C.	Harold L. Trigg
St. Mary's School & Jr. College	Raleigh, N. C.	Richard G. Stone
Trinity College	Hartford, Conn.	Albert C. Jacobs
University of the South	Sewanee, Tenn.	Edward McCrady
William Smith College	Geneva, N. Y.	Alan Willard Brown
Reformed Church in America		
*Central College	Pella, Ia.	Gerrit T. Vander Lugt
*Hope College	Holland, Mich.	Irwin Lubbers
*Northwestern Junior College	Orange City, Ia.	Frederick H. Wezeman
Reformed Presbyterian in North America		
Geneva College	Beaver Falls, Pa.	Charles Marston Lee
Reformed Presbyterian in U. S.		
Erskine College	Due West, S. C.	Robert C. Grier
Seventh Day Adventist		
Atlantic Union College	S. Lancaster, Mass.	L. M. Stump

PERSONNEL DATA

Institution	Location	President
Emmanuel Missionary College	Berrien Springs, Mich.	P. W. Christian
La Sierra College	Arlington, Cal.	Godfrey T. Anderson
Oakwood College	Huntsville, Ala.	F. L. Peterson
Pacific Union College	Angwin, Cal.	John E. Weaver
Southern Missionary College	Collegedale, Tenn.	Kenneth A. Wright
Southwestern Junior College	Keene, Texas	J. V. Peters
Union College	Lincoln, Neb.	H. C. Hartman
Walla Walla College	College Place, Wash.	George W. Bowers
*Washington Missionary College	Takoma Pk., Wash., D. C.	William H. Shephard
Seventh Day Baptist		
Milton College	Milton, Wis.	Carroll L. Hill
Salem College	Salem, W. Va.	K. Duane Hurley
Southern Baptist		
Anderson College	Anderson, S. C.	Elmer F. Maight
Averett College	Danville, Va.	Curtis V. Bishop
Baylor University	Waco, Texas	W. R. White
Bessie Tift College	Forsyth, Ga.	Cary T. Vinzant
Bethel College	Hopkinsville, Ky.	Edwin Richardson
Belmont College	Nashville, Tenn.	R. Kelly White
Blue Mountain College	Blue Mountain, Miss.	Lawrence T. Lowrey
Bluefield College	Bluefield, Va.	Charles L. Harman
Brewton-Parker College	Mt. Vernon, Ga.	M. A. Murray
*Campbell College	Baie's Creek, N. C.	Leslie H. Campbell
Campbellsville College	Campbellsville, Ky.	John M. Carter
Carson-Newman College	Jefferson City, Tenn.	Harley Fite
Chowan Junior College	Murfreesboro, N. C.	F. O. Mixon
Clarke Memorial College	Newton, Miss.	William E. Greene
Cumberland College	Williamsburg, Ky.	J. M. Boswell
Decatur Baptist College	Decatur, Texas	Otis Strickland
East Texas Baptist College	Marshall, Texas	H. D. Bruce
Furman University	Greenville, S. C.	John L. Plyler
Gardner-Webb College	Boiling Springs, N. C.	P. L. Elliott
Georgetown College	Georgetown, Ky.	H. Leo Eddleman
Grand Canyon College	Phoenix, Ariz.	B. O. Herring
Hannibal-LaGrange College	Hannibal, Mo.	L. A. Foster
*Hardin Simmons University	Abilene, Texas	Evan A. Reiff
Howard College	Birmingham, Ala.	Harwell G. Davis
Howard Payne College	Brownwood, Texas	Thomas H. Taylor
Judson College	Marion, Ala.	J. I. Riddle
Louisiana College	Pineville, La.	Earl Guinn
Mars Hill College	Mars Hill, N. C.	Hoyt Blackwell
Mary Hardin-Baylor College	Belton, Texas	Arthur Tyson
Mercer University	Macon, Ga.	G. B. Connell
*Meredith College	Raleigh, N. C.	Carlyle Campbell
Mississippi College	Clinton, Miss.	D. M. Nelson
Mississippi Woman's College	Hattiesburg, Miss.	I. E. Rouse
Norman College	Norman Park, Ga.	Guy Atkinson

THE CHRISTIAN SCHOLAR

Institution	Location	President
North Greenville Junior College	Tigerville, S. C.	M. C. Donnan
Oklahoma Baptist University	Shawnee, Okla.	John W. Raley
Ouachita College	Arkadelphia, Ark.	Ralph A. Phelps, Jr.
*Shorter College	Rome, Ga.	George A. Christenberry
Southern Baptist College	Walnut Ridge, Ark.	H. E. Williams
Southwest Baptist College	Bolivar, Mo.	John W. Dowdy
*Stetson University	DeLand, Fla.	J. Ollie Edmunds
Truett-McConnell College	Cleveland, Ga.	Joe H. Miller
Union University	Jackson, Tenn.	Warren F. Jones
University of Corpus Christi	Corpus Christi, Texas	W. A. Miller
University of Richmond	Richmond, Va.	George M. Modlin
Virginia Intermont College	Bristol, Va.	Rabun L. Brantley
Wake Forest College	Wake Forest, N. C.	Harold W. Tribble
Wayland College	Plainview, Texas	A. Hope Owen
William Jewell College	Liberty, Mo.	Walter P. Binns
Wingate Junior College	Wingate, N. C.	Budd E. Smith
United Evangelical Lutheran (Danish)		
Dana College	Blair, Neb.	R. E. Morton
United Lutheran		
Carthage College	Carthage, Ill.	Harold H. Lentz
Gettysburg College	Gettysburg, Pa.	Walter C. Langsam
Hartwick College	Oneonta, N. Y.	Miller A. F. Ritchie
*Lenoir Rhyne College	Hickory, N.C.	Voigt R. Cromer
Marion College	Marion, Va.	John H. Fray
Midland College	Fremont, Neb.	Paul W. Dieckman
Muhlenberg College	Allentown, Pa.	J. Conrad Seegers
*Newberry College	Newberry, S. C.	James C. Kinard
Roanoke College	Salem, Va.	Sherman H. Oberly
*Susquehanna University	Selinsgrove, Pa.	G. Morris Smith
*Thiel College	Greenville, Pa.	Frederic Irvin
Wagner Lutheran College	Staten Island 1, N. Y.	David M. Delo
*Wittenberg College	Springfield, Ohio	Clarence C. Stoughton
United Presbyterian		
Knoxville College	Knoxville, Tenn.	James A. Colston
*Monmouth College	Monmouth, Ill.	Robert Gibson
*Muskingum College	New Concord, Ohio	Robert N. Montgomery
*Sterling College	Sterling, Kan.	William M. McCreery
Tarkio College	Tarkio, Mo.	Clyde H. Canfield
*Westminster College	New Wilmington, Pa.	Will W. Orr
Wesleyan Methodist		
Houghton College	Houghton, N. Y.	Stephen W. Paine
Marion College	Marion, Ind.	William E. McConn
Miltonvale Wesleyan College	Miltonvale, Kan.	Wesley L. Knapp
Wesleyan Methodist College	Central, S. C.	R. C. Mullinax

*Colleges having delegates at the first Quadrennial Convocation.

PERSONNEL DATA

Other institutions from which convocation participants attended, include the following:

American College for Girls (Istanbul, Turkey)	Institute Junior College	University of Illinois
Annville Institute	The Mather School	Medical School
Baxter Seminary	Oberlin College	University of Notre Dame
Chicago Lutheran	Perkins School of	University of Texas
Theological Seminary	Theology	Vanderbilt University
College of the Bible	Polytechnic Institute	Western College for
Hamilton College	Sheldon-Jackson Junior	Women
Indiana School of Religion	College	West Virginia University
Johnson Memorial	Taylor University	Yale Divinity School

THE CHRISTIAN SCHOLAR

C. Geographical Distribution of Colleges Represented

Alabama

Athens College	Methodist
Birmingham Southern College	Methodist
Southern Union College	Congregational Christian
Stillman College	Presbyterian U. S.
Talladega College	Congregational Christian

Alaska

Sheldon Jackson Junior College	Presbyterian U. S. A.
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Arkansas

Arkansas College	Presbyterian U. S.
College of the Ozarks	Presbyterian U. S. A.
Harding College	Church of Christ
Hendrix College	Methodist
Philander Smith College	Methodist
Walters Institute	A. M. E. Zion

California

LaVerne College	Church of the Brethren
Occidental College	Presbyterian U. S. A.
University of Redlands	American Baptist
University of Southern California	Methodist
Whittier College	Friends

Colorado

Colorado Woman's College	American Baptist
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Delaware

Wesley Junior College	Methodist
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District of Columbia

The American University	Methodist
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Florida

Bethune-Cookman College	Methodist
Florida Normal & Industrial Memorial College	American Baptist
Florida Southern College	Methodist
Stetson University	Southern Baptist

Georgia

Emory University	Methodist
Morehouse College	American Baptist
Paine College	Colored M. E.
Reinhardt College	Methodist
Wesleyan College	Methodist

Idaho

College of Idaho	Presbyterian U. S. A.
Northwest Nazarene College	Church of the Nazarene

Illinois

Augustana College	Augustana Lutheran
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PERSONNEL DATA

Eureka College
 Illinois College
 Illinois Wesleyan University
 Kendall College
 Knox College
 Lake Forest College
 MacMurray College
 Millikin University
 Monmouth College
 Olivet Nazarene College
 Rockford College
 Shimer College
 Shurtleff College

Disciples of Christ
 Cong. and Presb. U. S. A.
 Methodist
 Methodist
 Congregational
 Presbyterian U. S. A.
 Methodist
 Presbyterian U. S. A.
 United Presbyterian
 Church of the Nazarene
 Congregational
 American Baptist
 American Baptist

Indiana

Butler University
 Concordia College
 DePauw University
 Earlham College
 Evansville College
 Franklin College
 Hanover College
 Indiana Central College
 Indiana School of Religion
 Manchester College
 Taylor University
 Valparaiso University

Disciples of Christ
 Missouri Synod Lutheran
 Methodist
 Friends
 Methodist
 American Baptist
 Presbyterian U. S. A.
 Evang. United Brethren
 Disciples of Christ
 Church of the Brethren
 Private
 Missouri Synod Lutheran

Iowa

Central College
 Coe College
 Cornell College
 Drake University
 Grinnell College
 Iowa Wesleyan College
 Northwestern Junior College
 Parsons College
 Simpson College
 University of Dubuque

Reformed Church
 Presbyterian U. S. A.
 Methodist
 Disciples of Christ
 Congregational
 Methodist
 Reformed Church
 Presbyterian U. S. A.
 Methodist
 Presbyterian U.S.A.

Kansas

Baker University
 Bethany College
 Southwestern College
 Sterling College

Methodist
 Augustana Lutheran
 Methodist
 United Presbyterian

Kentucky

Annnville Institute
 Centre College of Kentucky
 The College of the Bible
 Lees Junior College
 Lindsey Wilson College
 Pikeville College
 Sue Bennett College
 Union College

Reformed Church
 Presbyterian U. S. & U. S. A.
 Disciples of Christ
 Presbyterian U. S.
 Methodist
 Presbyterian U. S. A.
 Methodist
 Methodist

Louisiana

Leland College

American Baptist

THE CHRISTIAN SCHOLAR

Maine

Bates College

American Baptist

Maryland

Washington Missionary College

Seventh-day Adventist

Massachusetts

Eastern Nazarene College

Church of the Nazarene

Michigan

Hillsdale College

American Baptist

Hope College

Reformed Church

Kalamazoo College

American Baptist

Minnesota

Augsburg College

Lutheran Free Church

Gustavus Adolphus College

United Lutheran

Hamline University

Methodist

Macalester College

Presbyterian U. S. A.

St. Olaf College

Evangelical Lutheran

Mississippi

Johnson Institute Junior College

A. M. E. Zion

Millsaps College

Methodist

Wood College

Methodist

Missouri

Central College

Methodist

Lindenwood College

Presbyterian U. S. A.

Missouri Valley College

Presbyterian U. S. A.

National College for Christian Workers

Methodist

Park College

Presbyterian U. S. A.

Westminster College

Presbyterian U. S. A.

Nebraska

Nebraska Wesleyan University

Methodist

New Jersey

Bloomfield College

Methodist

Centenary Junior College

Methodist

Drew University

Methodist

Upsala College

Augustana Lutheran

New York

Keuka College

American Baptist

Roberts Wesleyan College

Free Methodist

North Carolina

Atlantic Christian College

Disciples of Christ

Bennett College

Methodist

Brevard College

Methodist

Campbell College

Southern Baptist

Catawba College

Evang. & Reformed

Davidson College

Presbyterian U. S.

Flora Macdonald College

Presbyterian U. S.

PERSONNEL DATA

Greensboro College
High Point College
Johnson C. Smith University
Lenoir Rhyne College
Livingstone College
Meredith College
Montreat College
Pfeiffer College
Presbyterian Junior College
Queens College

Methodist
Methodist
Presbyterian U. S. A.
United Lutheran
A. M. E. Zion
Southern Baptist
Presbyterian U. S.
Methodist
Presbyterian U. S.
Presbyterian U. S.

Ohio

Baldwin-Wallace College
Bluffton College
College of Wooster
Defiance College
Denison University
Heidelberg College
Hiram College
Mount Union College
Muskingum College
Oberlin College
Ohio Northern University
Ohio Wesleyan University
Otterbein College
Payne Theological Seminary
Western College for Women
Wilberforce University
Wittenberg College

Methodist
Mennonite
Presbyterian U. S. A.
Congregational
American Baptist
Evang. & Reformed
Disciples of Christ
Methodist
United Presbyterian
Private
Methodist
Methodist
Evang. United Brethren
A. M. E.
Private
A. M. E.
United Lutheran

Oklahoma

Phillips University
Shorter College

Disciples of Christ
A. M. E.

Oregon

Lewis & Clark College
Linfield College
Northwest Christian College
Willamette University

Presbyterian U. S. A.
American Baptist
Disciples of Christ
Methodist

Pennsylvania

Albright College
Allegheny College
Beaver College
Bucknell University
Cedar Crest College
Dickinson College
Eastern Baptist College
Franklin and Marshall College
Grove City College
Lafayette College
Lebanon Valley College
Lincoln University
Lycoming College
Moravian College
Susquehanna University
Thiel College
Ursinus College
Waynesburg College
Westminster College

Evang. United Brethren
Methodist
Presbyterian U. S. A.
American Baptist
Evang. & Reformed
Methodist
American Baptist
Evang. & Reformed
Presbyterian U. S. A.
Presbyterian U. S. A.
Evang. United Brethren
Presbyterian U. S. A.
Methodist
Moravian
United Lutheran
United Lutheran
Evang. & Reformed
Presbyterian U. S. A.
United Presbyterian

THE CHRISTIAN SCHOLAR

South Carolina

Benedict College	American Baptist
Clafin College	Methodist
Columbia College	Methodist
The Mather School	American Baptist
Newberry College	United Lutheran
Wofford College	Methodist

South Dakota

Dakota Wesleyan University	Methodist
Sioux Falls College	American Baptist

Tennessee

Baxter Seminary	Methodist
Fisk University	Congregational
King College	Presbyterian U. S.
Lambuth College	Methodist
Lane College	C. M. E.
Martin College	Methodist
Maryville College	Presbyterian U. S. A.
Morristown College	Methodist
Scarritt College for Christian Workers	Methodist
Southwestern at Memphis	Presbyterian U. S.
Tennessee Wesleyan College	Methodist
University of Chattanooga	Methodist

Texas

Austin College	Presbyterian U. S.
Bishop College	American Baptist
Hardin-Simmons University	Southern Baptist
McMurry College	Methodist
Texas Christian University	Disciples of Christ
Texas Wesleyan College	Methodist
Trinity University	Presbyterian U. S. A.
Wiley College	Methodist

Utah

Westminster College	Presbyterian U. S. A.
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Virginia

Bridgewater College	Church of the Brethren
Emory and Henry College	Methodist
Hampden-Sydney College	Presbyterian U. S.
Lynchburg College	Disciples of Christ
Mary Baldwin College	Presbyterian U. S.
Randolph-Macon College	Methodist
Shenandoah College	Evang. United Brethren
Virginia Union University	American Baptist

West Virginia

Alderson-Broadbudd College	American Baptist
Bethany College	Disciples of Christ
Davis and Elkins College	Presbyterian U. S., U. S. A.
Salem College	Seventh Day Baptist
West Virginia Wesleyan College	Methodist

Wisconsin

Beloit College	Congregational
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D. Church Boards Of Higher Education

African Methodist Episcopal Church

S. L. Greene, Jr.
414 Eighth Avenue, S.
Nashville, Tennessee

African Methodist Episcopal Zion Church

James W. Eichelberger
128 East 58th Street
Chicago 37, Illinois

American Baptist Convention

Ronald V. Wells
152 Madison Avenue
New York, 16, New York

American Evangelical Lutheran Church

Ernest D. Nielsen
Grand View College
Des Moines 16, Iowa

Augustana Evangelical Lutheran Church

Karl Mattson
Augustana Seminary
Rock Island, Illinois

Church Of The Brethren

C. Ernest Davis
22 S. State Street
Elgin, Illinois

Church Of God

Adam W. Miller
1303 East Fifth Street
Anderson, Indiana

Church Of The Nazarene

S. T. Ludwig
2923 Troost Avenue
Kansas City 41, Missouri

Church Of God In North America

Roy Schreiner
13th and Walnut Streets
Harrisburg, Pennsylvania

Colored Methodist Episcopal Church

B. J. Smith
4043 S. Drexel Avenue
Chicago 15, Illinois

Congregational Christian Churches

Bryant Drake
19 S. LaSalle Street
Chicago 3, Illinois

Disciples Of Christ

Harlie L. Smith
222 S. Downey Avenue
Indianapolis 7, Indiana

Evangelical Lutheran Church

J. C. K. Preus
421 S. Fourth Street
Minneapolis 15, Minnesota

THE CHRISTIAN SCHOLAR

Evangelical And Reformed Church

Franklin I. Sheeder
1505 Race Street
Philadelphia 2, Pennsylvania

Evangelical United Brethren Church

Reuben H. Mueller
1900 Knott Building
Dayton 2, Ohio

Five Years Meeting Of Friends

Clyde A. Milner
Guilford College
Guilford College, North Carolina

Mennonite Church

Willard K. Claassen
722 Main Street
Newton, Kansas

Methodist Church

John O. Gross
1001 Nineteenth Avenue, S.
Nashville 3, Tennessee

Moravian Church In America

B. K. Horne
Linden Hall School for Girls
Lititz, Pennsylvania

National Baptist Convention Of America

Henry A. Boyd
523 Second Avenue, N.
Nashville 3, Tennessee

National Baptist Convention, U. S. A.

Benjamin E. Mays
Morehouse College
Atlanta, Georgia

Presbyterian Church, U. S.

Hunter B. Blakely
8 North Sixth Street
Richmond 9, Virginia

Presbyterian, U. S. A.

E. Fay Campbell
808 Witherspoon Building
Philadelphia 7, Pennsylvania

Protestant Episcopal Church

Roger Blanchard
281 Fourth Avenue
New York 10, New York

Reformed Church In America

Bernard J. Mulder
156 Fifth Avenue
New York 10, New York

United Lutheran Church In America

Gould Wickey
2633 16th Street, N. W.
Washington 9, D. C.

PERSONNEL DATA

United Presbyterian Church Of North
America

Lee Edwin Walker

209 Ninth Street

Pittsburgh 22, Pennsylvania



